An answere to a seditious Pamphlet lately cast abroade by a Iesuite, conteyning ix. Articles héere inserted and set downe at large, with a discourrie of that blasphemous sect.

By William Charke.

1. Reg. 20. 11.
Let not him that girdeth on his armour, boast, as he that putteth it off.

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W. C. To the Reader.

THe Lord hath many wayes to bring the enemies of the Gospel to the loue thereof. Especially he requireth of vs the defence of his trueth, and earnest prayer that such defence may reforme the iudgemēt and conscience of the aduersarie. For though there were will & labour for the trueth on both sides (which is to be wished) yet it is not in him that willeth, nor in him that rūneth, but in God that sheweth mercie. This mercie we must pray at Gods hand, that our planting and watering may receiue of him daily & great increases. Therfore, good reader, whē this smal, or any great defense of the trueth commeth to thy hand, reioyce that the trueth is defended, that error and vanitie is discouered: but ioyne with that ioye a care to haue him brought into the waye of saluation, which either ignorantly or wilfully wandreth from the same. Hate his errors, but in compassion pray for his reformation. Who knoweth whom and when the Lord wil cal? Moreouer whē thou seest the diligence and boldnes of the enemies so great in repayring the ruines of Babylon: pray also that wee marking what wisedome they haue in their generatiō, may the rather be prouoked to greater diligence and might in finishing the walles of

Ieruſalem. But chiefly, let vs all as many as profeſſe the Goſpel, bring forth fruits worthy of the Goſpel, leaſt the Papiſts on the one ſide, & the godleſſe familie of ſelfeloue on the otherſide preuaile more & more againſt the trueth, for a iuſt puniſhmēt of our ſinnes in contemning the worde, which by doctrine with diſcipline, and by mercie with iuſtice ought to be maintained, and bring forth fruite in vs to the great glory of God, and the peace of his Church. Laſt of all, I am to ſhew thee good Reader, that although I thought it meete vpon good cauſes no otherwiſe to laye downe the chalengers wordes, then as I did anſwere them: yet partly to ſatiſfie ſome that require it, and to auoyde cauilling, I haue nowe added his whole letter or pamphlet, worde for worde, as I had it in many copies agreeing together: And the rather, becauſe the ſame is alreadie publiſhed in print, in a booke entituled, *The great bragge*, &c. with many faults, not of the writer, but by the negligence of the Printer (as I ſuppoſe.) Now therefore good Reader thou haſt the chalenge, and the anſwere: Reade neither the one nor the other with a partial opinion, but ſo reade as thou maiſt iudge with a righteous iudgement, to confirme thy obedience and loue to the trueth in Chriſt Ieſus.

Farewell. W. C.

An answere to a seditious Pamphlet lately cast abroade by a Iesuite.

ALbeit the questions of religion, which the Papistes hold, haue bene by them alreadie from time to time maintained with all their iudgement and learning in their publique wrytings, and are also in writing sufficiently answered, to make all men see the trueth, that do not wilfully shut their eyes against it: yet notwithstanding, as Africa is saide still to bring foorth some new monsters, so the schooles of the Romish church are continually occupied in forging some new misshapen arguments and instrumēts against the Gospel, esteeming it great seruice to their general Prouost, to be still in the chalenge, though they receiue no honour in the fielde: still to cast out their dartes, though they be beaten back to the wounding of that head, they would most defend.

Hereupon it commeth that one Edmond Campion, a principal champion belike of ỳ Popish religion, flying farre from the fielde

some yeres past for want of armour, is now returned with furniture out of Germanie and Boeme, from Rome & other places, & maketh, he one alone, like another Goliás, ỹ chalenge, wherein whole armies heretofore haue had as great ouerthrowes, as euer had the Philistines by the arme of God fighting with Israel.

This Coronel doeth by a pamphlet most vnsittingly writtẽ as to her Maiesties most honorable priuie Coũsel, & more vnsittingly scattered abroade, require disputation before all, and with all: and hauing in deede small hope to preuaile, and in trueth litle will to come to the triall (for he can not but see the heauie hand of God against him & his cause) yet he hath a purpose to disturbe all by the very proclayming of this spiritual fight, and by giuing aime to them, that in the same league attempt otherwyse more dangerous matters against the state.

These letters comming to my hand, after I had read them, and considered his insolent vaunts against ỹ trueth, ioyned with woordes pretending great humilitie, his protestation of zeale to saue soules, deliuered with matter that draweth them into damnable heresies, I expected a present yssue by

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his personall answere, before them to whom such causes apperteine. But not vnderstanding of any such ysſue, and finding the letters to be more and more spred as Libels, abusing the name and holy authoritie of the Counsell, and that they prepare inconstant mindes to the mislike of religion, and desire of Poperie (which plainely appeareth to be the practise of the Champion in scattering them) I thought it my duetie to answere the same, in respect of the publique iniurie offred to religion, with all humilitie offering this answere, or further proceeding with the said Libell, to their honours most wise consideration.

But before I come to ỹ particular points of his letters, I am shortly to touch ỹ chiefe and onely matter therein pretended: which is a desire to haue a disputation graunted, or solemne audience for some sermons to bee made in the maynteinance of the most worthyly abandoned Popish religion.

This petition seemeth to all Papists needefull, & I can not blame thē, for it would doe them good to obteine, if it were but a question for somewhat, who haue right to nothing. But I would wonder, if any which profelle the Gospel should nowe looke for a

disputation, to answere euery vaine challenge, & that after so many & blessed yeeres, wherein error hath euery way bene confuted, & the trueth established. For our partes, we are so assured of the manifest trueth, that we make no doubt thereof. For their parts, if they sought conference in a good conscience, & with a desire to learne, it were necessary to regard their desires, & to relieue their conscience. But returning into the lande, with vngodly vowes and obstinate mindes to persist in their errors, and hauing hope with their maskes to deceiue many, it is meete to keepe them as farre from doing harme by their lies, as they withholde themselues farre from receiuing good by our trueth. For to our profession they minde not to be brought, they are votaries to the contrarie. What then shall we gaine by disputing with them, when they will not bee gained to the trueth? To our selues alreadie through the great mercie and power of God and his word, we haue by disputations made great gaine within the realme and abroade, and the same gaine increaseth to the saintes of God, with increase of sorowe and lamen-
Leuc. 18. 11. tation to all that yet haue traffique with the whore of Babylon. Moreouer in this dis-

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putation to ouerthrowe the chalengers by the worde (as often their maisters haue bene, and they easily may bee) what great victory can it bee ouer two or three of the lait & leait in ꝑ quarrel? They make accompt to gayne nothing indeede, yet by false report of some, that stand readie prest to post away ꝑ newes of victorie before there be a stroke striken, they may winne some piece of their desire. Also they think it some profit, onely to barke against ꝑ trueth. But whē Rabshakeh came from Babylon, and blasphemed at the gates of Ierusalem, good Ezechias following the rule of Salomon commanded, saying, Answere ye him not. And I pray you, who of vs woulde in the things of this life yeelde to an euill minded man, that he should enter an action for the things, whereof we haue the right and quiet possession? But here the pretensed Catholiques are wise in their generation. For when did they graunt to a free disputation, or to haue any sermons made by them of the religion, but beeing enforced thereunto? Yea, at this very time, howsoeuer this Champion and some others challenge and call for disputation, yet their forerunners, and fathers in Poperie refuse the same. With what forehead then can

2 Reg. 18. 36

Prou. 26. 4

these

these Iesuites demaunde of vs, that themselues will not graunt? Or seeing it hath bene graunted at Auspurge, and at Poissy and els where, and they gained nothing by the graunt, why should they call the Ministers to an vnorderly disputatiõ, from their ordinarie charge: wherein beside other duetie of their ministerie, they soundly confute by the plaine word of God, as occasion is offred, euen the chiefest arguments that the enemy can alledge? As for the trial these Iesuits wil make, it shalbe w false weights,
Prou. 20.23. and measures, which are an abomination to the Lorde: while, after their custome, they dispute with vnlearned and preuish distinctions, false arguments, absurd interpretations, plausible notwithstanding to them that haue a forestalled iudgement against
2. Tim. 2. 23. Ye truth. But S. Paul warneth vs to auoide
Tit. 3 9, 10. them that trouble the Church with such disputations and contentions. For it is euident that the purpose of these Iesuites is but to cast in matter of griefe to the godly, when they see so bolde enterprises of the enemie, not at the walles of the citie, but euen in the market place: and, as by a blasing starre, to prognosticate some further matter to the Papist and time seruer: but most of

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all to disturbe the peace of the Church, and to make the people stagger in religion, as many of them, as by diligent hearing of the worde haue not attained to the certeine loue of the trueth. Neuertheless, although I thinke it inconuenient in a setled estate, to haue the trueth of God, and her Maiesties most godly proceedings called into disputation by these men, who are her alienated subiectes, and in this maner against a singular peace: yet vpon other circumstances, as disputations haue bene heretofore graunted, so they may againe. For not wee, but the Papistes refuse lawful disputation: not we, but they feele and confesse that they get nothing thereby. The inconueniencie is that, which I note in the seditious practise of this man and his confederates. Otherwise the common wealth hath more cause then ỹ Church to dread their forces. Wee seeke not to eschewe any snare they can laye: we feare not their euidence, or doubt of our owne title. They haue had and may haue the libertie of their pen: if these Iesuites haue any thing that their masters had not, or which our fathers in the Gospel haue not answered, let thē lay is downe in wryting wtrue forme of argument, (which is the most certeine

R. Massens in Iudam. Watson and others at home.

tryall

tryall, & of greatest iudgemēt) & in writing, by the grace of God, they shalbe answered. For howe litle we feare them, & howe much they feare vs, it appeareth by that they suffer not a scroule of religion, or tending neuer so litle that way, in any mās hand, but it is presently a matter for the inquisition. Yea, they withhold the very word it selfe. Wheras we find ẏ the very view of their outward Rome with her abominations, and the inward seeing into ẏ heart of popish religion, with her absurdities, haue made many, as well grosse Papists, as others indifferent betwene both religions, to stand resolued in the trueth, and to acquaint themselues with the cleare and comfortable doctrine of Iesus Christ, after the execrable superstitions of the Pope once throughly knowen.

But nowe to come to his letters, I finde (to speake generally) that they haue a preface to nine articles: the preface and articles being to the same purpose. For all is in effect thus much: that he hath taken a farre & dangerous iourney, boldly & plainely to offer himself a procter to maintaine against al commers in disputation, at the commandement of the Pope, the Popish religion, & to confute the doctrine of Christ Iesus. This

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is the chalenge. The promise is to persuade euen Prince & people professing the trueth, that they are in erroꝛ: as if both Prince and people had not sufficient assurance of their faith: oꝛ the chiefest Papistes did not from day to day receiue great ouerthrowes both in disputatiõ and writing. Foꝛ (to the gloꝛy of God in the ministerie of the Gospell be it remembred, and to the heart griefe of al Romish Catholiques) the Loꝛd addeth to the true Catholique Church of his elect, great numbers continually: & to those that openly professe the religion, many notable cities, which lately were first in the zeale of Poperie, and are nowe not the last of them that embrace the trueth: notwithstanding so many artes and insolencies vsed to stoppe the course and increase of the Gospell. Therefoꝛe, if the Loꝛd do not punish our contempt of the woꝛd we professe, what hope may our Chalenger haue, that the Pope shall recouer others, when he can not keepe his own, no not them that lately carried the canopie ouer his head?

The Iesuites Preface.

RIght honorable, whereas I haue trauailed out of Germanie and Boheme land, being sent by my superiours, and aduentured my selfe into this noble Realme,

Realme, my deare countrey, for the glory of God and benefite of soules, I thought it like ynough, that in this busie, watchful and suspicious worlde, I should either sooner or later, be intercepted and stopped of my course: Therefore prouiding for all euents, and vncertaine what may become of me when God shall happely deliuer my body into durance, I suppose it needefull to put this writing in a readinesse, desiring your good Lordships to giue it the reading, and to know the cause. Thus doing I shal ease you of some labour: for that which otherwise you must haue sought by practise of witte, I do nowe laye into your hands by playne confession. And to the intent this whole matter may be conceiued in order, and so the better both vnderstoode and remembred, I make therefore these ix. poynts or articles, directly, truely, & resolutely, opening my full enterprise and purpose.

The answere.

In the preface, ꝑ Iesuite reporteth his pilgrimage out of Germany and Boeme into Englād his deare cōutry, at the cōmādemēt of his superiours ꝑ sent him, where he giueth a note of his danger & of his obedience. But touching his obedience, it commeth to be noted afterward. As for his dāgers, I see them not so great as he pretēdeth. For I doubt not but he was wel contented that this place fell to his lot: & that he wayted a time to aduenture himselfe, when there was, in his opinion,

on, lesse dãger then heretofore, & more hope of some golden daye. But the man is come into this noble realme for the glory of God and the benefite of soules. What glory of God cã come by a man sworne to Antichrist against Gods glory: sworne to the Councill of Trẽt against the peace of this kingdom? What care of soules can he haue, which would withdraw their foode, & is enraged, & therfore would enrage others with ỹ cup of poyson wherwith the whore of Babylõ hath heretofore poysoned the princes of ỹ earth? What benefite of soules can poore soules looke for at his hand, that in place of the most cleare light of the Gospel, would bring in a greater plague of darkenes, then that of Egypt? This is the effect of the Iesuites loue which he would shew to his deare cõtry after so many yeeres absence out of her sight. Reuelay.

Being now arriued, he keepeth his person secret, that he may vnderhand & safely sowe matter of heresie & sedition: but by letters he maketh his purpose knowen with cunning speaches. Why he keepeth himself secrete so long as he may, one reason is to auoyde, that hee would seeme to make none accompt of: namely a iust punishment of his contempts against ỹ law. Another reason is (as I sayd)

to make way for the Pope priuately, because he dareth not effect his message openly. That he deliuereth his minde in writing, not as a priuate letter in one copie, but as a publique matter in many copies all abroade, i. is to entertaine sliding mindes with vaine hope: to cast some disgrace vpon the causes of religion, & all by a promise of that which all the Iesuites in the worlde can not performe, though this Champion alone doth vndertake it. Such vndertakers are like ynough to ouertake some simple ones, not yet cleansed from the dregges of Poperie: otherwise it will be hard to preuayle with men of vnderstanding, who euer suspect them of bankrupting, that aske so much credit of their owne word without any sureties. Thus it appeareth that this Iesuites promises, & craning credite to be beleeued in so great things, is but to withdrawe many of her Maiesties subiectes from the loue of the Gospel, whereby they are taught to their owne saluation: and consequently from regard of them selues, & from obedience to her Maiesties most noble and godly proceedings. Yet as if he did not minde this matter, he doth insinuate his own danger for welldoing: as if it were like, that, notwithstanding his close dealing, as much

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to keepe himselfe as he may, this busie world might finde him out sooner or later, and intercept a busie felow, & this watchful world would finde him out for all his watchfulnes. But I would this suspicious worlde would more suspect them that come to vs in sheeps clothing, being inwardly rauening wolues. It is to small purpose that he layeth downe the confession of the matter without presentment of the man. For if the mā were founde, there is matter ynough against him without his confession. Yet he would be accounted a good dealer, and to saue his examiners from some labour when he shall haply be founde and brought to examination. Neuertheless if in these letters al be not plainely confessed, that may iustly be implyed, then he hath not eased his examiners from the practise of their wit in finding out more daungerous practises concealed, then are those, which are here expressed to cloke the rest. It followeth to speake of his articles layd downe directly, truly, resolutely to opē his purpose.

The Iesuite. 1.

I Cōfesse that I am (although vnworthie) a Priest of the Catholike Church, and through the great mercies of God vowed now these viii. yeeres to the

societie of Iesus, and thereby have taken vpon me a speciall kinde of warfare vnder the banner of obedience, and eke resigned all my interest & possibilitie of worldly wealth, honour, pleasures, and other worldly felicities.

The answere.

1 In the first hee confesseth his calling, That, albeit vnworthy, hee is a priest of the Romish church, which he doth falsly honour with the name of the Catholique Church. Such as ỳ Church is, such is his priesthood also: the Church Antichristian, & the priests thereof ministers of Antichrist, taking vpon them against the manifest worde of God to offer vp a sacrifice for the quicke & dead. An intolerable blasphemie against the all sufficient sacrifice of the Lord Iesus, offring him selfe once for all & for euer. But, to iudge an euill seruant by his owne mouth, hee that is vnworthy of so foule a priesthood, what shal he be worthy of? Not by the great mercie, but by the iust iudgement of God worthy of that that is worse: worthy of a place among the newe and peresiable Iesuites.

Heb. 9. 26. & 10. 12. & 18.

In this place, because these scorpiõs, ỳ Iesuites are vnknowẽ amõg vs in England, I haue occasiõ to speake of thẽ, ỳ ỳ godly may take heed of their leauen, & that their louers may iustly be ashamed of such loue. The Iesuites

suites are a kinde of Regulars professing obediēce to ẏ Pope & their General, at whose sēding they must forsooth of free cost preach, wheresoeuer they be sent. They had an obscure cōceptiō about fiue & forty yeres past, not long after ẏ restoring of the Gospel, one Layolas a Spaniard being the father of thē. But they had not their ful creation & cōmission, till within these thirtie yeres by Pope Paulus quartus. Before that time, all Friers professed the rule of some one Frier, as the Frāciscans the rule of Francis, the Dominicans, ẏ rule of Dominic, or some one such like Patron. Afterward whē euill colors bewrayed thē selues at a good light, & the preaching of ẏ Gospel brought papish orders into open iudgement, then many papists were ashamed, ẏ there was not an order after an honest name, whereupō some boldly aduētured to borow ẏ holy name of Iesus, & called thēselues the societie of Iesus, or Iesuites. Nowe it was not so vile a thing before, to name thēselues by some base & beggerly frier, but it was afterwarde more hautie pride, whē they presumed to abuse ẏ name proper to Iesus, at which name all the knees of all things in heauē & earth must bow down thēselues. This mightie & glorious name, these

Iesuites.

Philip. 2. 9.

Iesuites lying in, to giue credite to their
weake & shamefull order, reckening ꝑ Lord
Iesus himself amõg Friers, withal making
him but a Patrone of the pongest cõpany of
Friers, & so to stand behind Francis & Do-
minick. These new Iesuites must be called
ꝑ Societie of Iesus, as if they alone were in
the societie of Iesus, & all other vtterly ex-
cluded: whereas rather these Iesuites are
excluded for their heresies, & they onely in-
cluded in the felowship and body of Iesus
Christ, which folow his doctrine, and haue ꝑ
anointing of his Spirite, contenting them
selues with the name of Christians, made to
Actes 11.26. them expresly lawfull and honorable by the
word of God. Wherefore these that corrupt-
ly haue called themselues Iesuites, may
be called Iebusites, without offence to the
Lord Iesus, & most aptly in respect of their
dealings. As their name, so challenged to
themselues, is absurd, seruing them only to
make a shew of holinesse, and to deceiue the
poore people: so their practises are yet more
detestable. For they gather learning onely,
as the spider gathereth poyson, that they
may infect the heart & stomake of their dis-
ciples. And as good Physicians prepare a
countrepoyson to saue life, so these in a

contrarie

contrarie course prouide not a countreve-
nim, but venim it selfe against the wholsome
meate, euen against the worde of God, the
foode of our soules, wherebye they are nouri-
shed & preserued into life euerlasting. These
Monkish Friers, or Frierly Monkes (O
heauy iudgement of God) these Iebusites I
say, from whose contagiõ we haue bene free
euer hitherto, they haue lately aduentured in-
to England, as skoutes to the Irish rebels,
and prepare to establish againe popish super-
stitions. But let vs yet further examine these
Iesuites, that plague all nations where they
come, as the Frogges and Caterpillers of Exod. 8. 2.
Egypt did. Our bastard Papists in Englãd,
that are neither true to vs, nor faithfull to
their owne syde, would seeme ashamed of
many grosse points in Poperie, saying, they
verely hold Images, Pardons, Praying to
Saints, & seruice in an vnknowen tongue,
as wicked things. But let thẽ & all true pro-
fessors also know, that ỹ Papists hold Ste-
uen Gardiners rule: Yelde but in halywater
(said he to Cardinall Poole that blusshed at
some enormities in popery) and yeeld in all.
Thereupon Papistes yeeld in nothing, how-
soeuer our home Papists thinke or dissem-
ble the matter. This is proued by the open

dealing of the Iesuites: for there is nothing, be it neuer so impious, neuer so absurde, yea, though in their owne conscience neuer so contrary to trueth & commō sense, but they defend it in a booke written in publike consent, & called, ỳ Censure of Colen. Hitherto it hath bin truely declared, ỳ ỳ Iesuites are wicked Monkish Friers, ỳ they labour for learning to abolish learning, that they ouerlay the nations where they come, that they defend all absurdities of the popish Church.

Censur. Colon.

But for proofe of their absurd and blasphemous doctrines, out of a treatise cōcerning this matter, I haue enterlaced their owne words, as they are to be found in ỳ same booke, & in other of their writings, adioining to euery article of their doctrine, ỳ cleane cōtrary doctrine out of ỳ word of God, as followeth.

Donati Gottifi lib. de fide Iesu & Iesuitarum.

1 It is not sinne whatsoeuer is against the Lawe of God, Censure of Colen, leafe 44. Contrary to ỳ word of God, 1. Ioh. 3. 4. The transgression of the Law is sinne.

2 Cōcupiscence remaining in the regenerate, although it be against the lawe of God, yet it is not sinne properly in it self, or of it owne nature. Cens. Col. 28. &c. in the hādling of Canisius Catechisme, leaf. 184. A contrary doctrine is taught by Christ,

Matth. 5.

Mat.5.28. I say vnto you, ỹ whosoeuer shal see a womã to lust after her, he hath already committed adulterie with her in his heart.

3 The first motions of lust are without hurt of sinne. Cens. Col. Fol. 54. 89. contrary to the tenth commandement, Thou shalt not couet. Exod. 20. 17.

4 The holy Scripture is a doctrine vnperfect, maymed, lame, not conteining all things necessarie to faith & saluation. Cens. Col. fol. 220. cõtrarie to that place of Paul, 2. Tim. 3. 16, 17. Alỹ Scripture is giuen by inspiration of God, & is profitable to teache, to confute, to correct & to instruct in iustice, that the man of God may bee perfect, and throughly instructed to euery good worke.

5 The want of the holy Scriptures must be supplied by peecing it out with traditions. Cens. Col. 220. Contrary to a Lawe in Moses. Deut. 4. 2. Thou shalt not adde to the wordes which I speake to thee, neither shalt thou take from them.

6 The holy Scripture is a nose of waxe. Cens. Col. 117. Contrary to the wordes of Dauid, The law of the Lord is perfect, conuerting the soule. Psal. 19. 7.

7 The reading of the holy Scripture is not onely not profitable, but many wayes

very hurtfull to the Church. Cens. Col. 21. Christ deliuereth a cõtrary note, Mat. 22, 29. Ye erre, not knowing the Scriptures, nor the power of God.

8 That the righteous mãliueth by faith, he hath it not in Christ, but by his owne workes. Cens. Col. 118. A contrary place in Paul. Rom. 11. 6. If righteousnesse bee of workes, it is no more grace.

9 Men doe surely hope that euerlasting life shalbe giuen them, but they do not beleeue it: now hope often faileth, otherwise it were no hope. Cens. Col. 108. A contrary place. Heb. 6. 19. Hope is ꝑ sure anchor of ꝑ soule: ꝑ Rõ. 5. 5. Hope maketh not ashamed.

10 The Scripture in deede neuer teacheth the inuocation of Saints, yet we must beleeue, receiue & holde it. Fol. 230. Cõtrary to this is the place. Esai. 63. 16. Thou art our Father, and Abraham knewe vs not: and Israel was ignorant of vs.

11 Christ neuer said to the lay men, Do this in the remẽbrance of mee. Fol. 302. S. Paul doth plainely confute this. 1. Cor. 11.

12 Traditiõs are of equal authoritie with the worde of God: we must beleeue them, thogh they be manifestly against the scripture. Fo. 230. Cõtrary to this saith Christ, In vaine

vaine do mē worship me, teaching doctrines that are but the traditions of men. Mat. 15. 9.

13 We must worship the image of Christ with like honour that wee doe the holy bookes of the Gospel. Fol. 66. Against this saith S. Paul, 2. Cor. 6. 15. What agreement is there betweene the Church of God and Idoles?

These and many other blasphemies doe the Iesuites maintaine. There is not a spider, nor a spiders web in any corner of the Popes brest, but these Doctors will hold it no lesse holy, then that which commeth out of Christes brest. But doe not euen the Papists that know these things, easely see, how the Iesuites in these doctrines betray the spirit of Antichrist, that went out into all the world to deceiue and destroy? Surely none can see, except the holye Ghost open their heart: none can depart out of Sodom, except the Lorde doe drawe them. Although I haue bene long in this matter, yet for a further discouery, and for plaine warrant that the sect of Iesuites is most wretched, at the ende of my answere I haue added ỳ trāslation of a booke, wherein ỳ sect is notably discouered by a testimonie out of their own heart.

Apoc. 16. 14.

Act. 16. 14.

Gen. 19. 16.

Colloquium Iesuiticum.

Nowe to returne to Campions wordes:

He

He hath bene a Iesuite these viii. yeeres. A long time to see so many enormities, & in al ꝑ space not to returne from them to the Gospel. He hath taken vpon him a speciall kinde of warfare vnder the banner of obedience. If it be of obedience to God vnder Christes banner, it is common to all Christians: if it be of obedience to some new false Apostleship of the Popes creation, it is as much disobedience to God, as it is obedience to those monkish ordinances. What plaine dealing then can this be? Under the title of a glorious banner of obedience, the Iesuite recommendeth to the Lordes of the Counsell his disobedience to God, his disobedience to the trueth, and obedience onely to his Fathers, chiefely ꝑ Pope, the most blasphemous enemie of God, & most open enemie to her Maiestie both in his consistorie, & in the field. Obedience acceptable to God is according to his word, not according to ꝑ traditions & ordinãces of mã. As for ꝑ Pope, he holdeth vp a bãner of rebelliõ alwaies against ꝑ kingdõ of Iesus Christ: & many times also against ꝑ kingdome of Princes. Under this banner he hath lately placed these Iesuites w̃ some armour, finding all other vnlettered and idle Monkes & Friers, not so fit for ꝑ campe, as for

2. Thes. 2. 4.
His bulles.
His forces in Ireland.

Iere. 7. 22.
Mat. 15. 9.

for the cloister. If this votarie hath resigned great interest, or manye possibilities of welth, honor & felicity, (as he pretēdeth) thē the iudgemēt of God was ẏ heauier against him, ẏ he should sell all he had, not to bye the precious pearle recōmēded by Christ, but to purchase the marke of the beast deliuered by Antichrist. For ẏ was not the way to make a friend of vnrighteous Mammon, but so to forsake ẏ blessings of this life, that thereby he forsooke also ẏ blessings of the life to come: except the serpent obteine mercie, & cast his skin. Neuertheless this vngodly losse is alledged as a great gaine to his euill cause. Mat. 13. 46. Reuel. 13. 16

The Iesuite. 2.

AT the voyce of our generall Prouoste, which is to me a warrant from heauen, and an oracle of Christ, I tooke my voyage from Prage to Rome, where our sayde father generall is alwayes resiant, and from Rome to England, as I might & would haue done ioyously into any part of Christendome or heathenesse, had I bene thereto assigned.

The answere.

2. The second & third article are one in effect: for the secōd in substāce doth only & out of order make mentiō of the place where he is to exercise his charge, before the charge be expressed. To folow him & his order, in this article

article he mentioneth his returne into England, as for great good: but passeth by his departure thence with silence, as carying a plaine note of much euil. He taketh his voyage fró Prage to Rome, & from Rome into England being commanded by a warrant from heauen and an oracle of Christ. Great wordes emporting a great ambassage. But least any should take it, that hee receiued his warrant in a dreame, or heard a voyce in deede out of heauen, hee expoundeth him selfe, yet with wordes doubtfull, as oracles among the Gentiles were wont to speake. For whether hee vnderstande the generall Prouost of the Iesuites onely, or the Pope him selfe, it is somewhat doubtfull. If he meant not the generall Prouost of the Iesuites, (which I rather thinke) then hee auoyded the name of Pope, as iustly odious euery where for his abominable superstitions, pride, and tyrannie ouer mens liues and consciences: but in England most of all, for that he hath againe and againe throwen out his thunderbolts of curse both against the Prince, and against the people. Wherin, by the way, let vs looke to the effect of those curses. Did not þ Lord turne them into blessings? Did it not ap-

His most insolent and malicious Bull 1569. answered by M. Bullinger

peare euen to the Papists howe vndeserued the curses were, and howe lyle the blasphemously supposed omnipotencie of the Pope can doe: Was not Salomons Prouerbe iustified in those Bulles? As a byrde wandreth, and a swallowe flyeth away, so doeth a curse that is vndeserued. Pro.26.2.

But to returne to ỹ doubtful speach, whether he meant the Pope, or the Iesuites master, what blasphemie is it to attribute ỹ authoritie of a warrant from heauen, and the voyce of Christ, to a man whose breath is in his nostrelles, and whose sinnes reach vp to heauen, calling for vengeance? Doe we now perswade and preach men? or rather, as the Apostle saith, Ought not euen the Apostles themselues to preach Christ Iesus ỹ Lorde, and them selues seruantes? Saint Paul woulde not preach otherwise then the Gospel, no not at the voyce of an Angell from heauen: and these come to preach Antichristianitie at the voyce of the man of sinne. Therefore, how are all men, especially they whom the Lorde hath exalted to his place of iustice, howe are they to take diligent heede of these men, and of the matter they bring, much more dangerous thē the former buls? If the Popes worde be to them a warrant Galat.1.20. 2.Cor.4.5. Galat.1.8.

from

from heauen, and an oracle of Christ, then at his word they must inuade kingdomes, throwe downe estates, change gouernementes, roote out the Gospell, and plant ignorance, withall other their beggerly and wicked superstitions that accõpanie the Papish doctrine. It foloweth that the Pope is alwayes resiant at Rome: but ỳ Iesuite must remember that hee may remoue his chaire to Sibyllas denne, or any other place by the doctrine of the Iesuites. As for his readie mynde to haue gone ioyously into anie parte of Christendome, or heathenesse, vpon lyke assignation, I doubt not (as I sayde before) but that hee was more readie and ioyous to bee sent into his owne countrey. But what authoritie hath the Pope to send out swarmes of Iesuites into all the worlde? Are they not content falsely to make him Peters successor and head of the Church, but that they will also allowe him to appoynt these newe Apostles, to goe out into al ỳ worlde, namely these Iesuites, enemies to the doctrine of the true Apostles: yea, and that in nũber not so fewe (I thinke) as xii. hundred for xii. because he would haue more to pull downe, then Christ sent abroad to build vp withall?

The

The Iesuite. 3.

MY charge is free cost to preach the Gospell, to minister the Sacramentes, to instruct the simple, to reforme sinners, to confute errors, and in briefe to crie alarum spirituall, against foule vice and proude ignorance, wherewith many my poore countrymen are abused.

The answere.

3 His assigned charge is laide downe in the third article, which is, of free cost to preach the Gospell, and minister the sacraments. Cunning wordes to cloke an euill matter. For he speaketh in wordes fit for the Gospel, to auoyd the vsuall and proper speaches of his Popish priesthood and order, that are full of derogation agaynst the trueth. For they preach not the Gospell, but against the Gospell in the traditions and ordinances of the Pope. Their ministerie of the Sacramentes is the saying or singing Masse, and corrupt baptisme, with other actions, which they call Sacraments, but are none by any warrant out of the word of God. For in their definitions of these other fiue falsly named Sacraments, they surcharge their margents with great shewe of proofes, but almost all are authorities of men: there are very fewe places of scripture quoted, Catechis. Canon.

quoted, and those manifestly peruerted. The wordes that folowe in his charge, To instruct the simple, reforme sinners, confute errors, and in briefe to crye an alarme spirituall against foule vice and proude ignorance, howe great shewe doe they make in the monster. Tullie noteth those byers and sellers that gayne but litle, except they lie much. Euen so these marchants that bye and sell with the woman that sitteth vpon many waters, in whose forehead this name is handed, A mysterie: Great Babylon, the mother of whoredomes and abominations of the earth: they gayne nothing but by their shameleſſe lyes. For that which they set out to sale for instruction, is destruction touching the fayth: their reformation is a deformation: and in their kingdome it may seeme waste labour, seeing they haue a shorter way to woorke, in blotting that out with a short pardon, which cannot be rooted out but by much preaching. Their confutation of errors is in deede a confutation of the trueth, and a confirmation of lies, as appeareth nowe more then the lyght of the Sunne at noone. For as the Apostle speaketh of them, They shall preuayle no longer: their madneſſe is made euident to all men,

1 Cic. offic. 1.

Apo. 18. 11.

Apoc. 17. 5.

2. Tim. 3. 8.

men, as the inchantment of Jannes and Jambres. As these withstoode Moses: so the Iesuites resist Jesus Christ, & the lyght of the Gospel, men full of ambition in their corrupt mindes, and enemies to the Crosse of Christ. That he thinketh his poore countreymen abused with proude ignorance, I maruell what hee meaneth to blame ignorance in any. For we that professe the Gospell, lament and crye out against ignorance: our aduersaries they alwayes haue made much of it, as the mother of deuotion: yea euen the most famous order of the Franciscan Fryers, that extol Francis their Father, and their order aboue the heauen of heauens, they haue a rule that the vnlettered among them shoulde not care to learne letters. But the Iesuites, they professe and teache knowledge. Let vs see, what knowledge, and for what cause. It is the very same knowledge which ỳ serpent performed: who promised the knowledge of euill, to take away the knowledge of good: who promised life, and brought in death. Therein also the cause appeareth: for this master promiseth to roote out proude ignorance, minding in deede to roote out the syncere knowledge of the Gospell, which is the power of God to saluation,

Gen. 3. 1.

Rom. 1. 16.

saluation. Here the Iesuite most wickedly calleth the knowledge of the Gospel, ignorance: and the stedfast confession of our faith & hope that wauereth not, he termeth pride. But Poperie, which this rooter out of the Gospell woulde plant in place thereof, is in deede proude ignorance, and a treading vnder foote of ỳ blood of Christ. For it proudly refuseth to heare, and reioyceth to bee without vnderstanding. Therefore Poperie is that proud ignorance that must not reenter, and the disease therof remaining in many, is that which must be more & more rooted out. For, though it promise all good things, what one good thing can that religiõ bring, which ioyneth the merittes of man with the merittes of Christ, which matcheth, or ouermatcheth the worde of God with traditions, the commandement of God with the countermaund of the Pope, the Temple of God with Idoles? Which doctrines and many other are the doctrines of men, as contrary to ỳ holy worde of God, as is darknes to light, & infidelitie to faith in Christ Iesus. What, I say, can the Iesuites religion bring, but some vnblessed blessings of a mã, which draw after them the euerlasting curses of God? The sunne of righteousnes, that shineth in-

Hebr. 10. 12, 23.

to

to our hearts, being thus taken awaye, this Iesuite would bring vs to some knowledge of the woman that is arayed with purple & scarlet, & ouerlaid w̄ gold, precious stones, and pearle. Which woman is set out vnto the carnall eye & sense, by such allurements to recouer ꝑ kings of ꝑ earth her old louers, that she may make thē drunken againe with her cup of fornications. Therefore in the bowels of Iesus I beseech all my deare countrey men not to be deceiued by this Iesuite, who bringeth into Englād a worship cleane contrary to the worship of God. For Gods worship is in Spirit and trueth: and poperie is in gold and siluer & pearle, and crucifixes, and Agnus deis, all for the eye, and to snare the heart of a carnall man, bewitching it with so great glistering of the painted harlot. It is also in all kynde of musike to fyll the eare with delight, and in al excellent perfumes to please the smell. These and all the rest are carnall intisements, to quenche the Spirite, bewraying that Popery worketh in vs, not a feeling or iudgement of Gods seruice in Spirite, but of deceitful pleasures in the flesh, to cary vs away to the fornications of that strumpet of all the worlde. Nowe as Popery is not a worship of God in Spirit,

Apoc. 17. 4.

Ioh. 4. 23, 24

so is it not ioyned with any worship of God in trueth, but in ỹ canons & decrees of men, who, to rayse vp their owne kingdome, goe about to throw down both the kingdome of men, and (which is their chiefest practise) the kingdome of Iesus Christ. Therefore it was too broade to charge the Gospel nowe preached, as an abusing of his poore countreymen: whereas he himselfe seeth wherewith they are many of them abused from Rome, and by these close messengers from thence: namely with most foolish and beggerly trashe, as Bulles, pardons, holie graines, copper pieces of Agnus dei, with such other childish inuentions, wherein (if a strong spirit of error did not reigne in some) I maruell that the beggerlinesse and follie of their religion is not more espied and had in a perpetuall detestation.

The Iesuite. 4.

I Neuer had minde, and am straightly forbidden by our fathers that sent mee, to deale in any respect with any matter of state or policie of this realme, as those things that appertaine not to my vocation, and from which I doe gladly estrange and sequester my thoughts.

The Answere.

4 The fourth article doeth shew as much trueth

trueth in his woords, as is in his religiō. For in woordes hee doeth openly deny that which is most apparant in his doings, and most necessary for his cause. He neuer had mind, and was streightly forbidden by his fathers that sent him, to deale in any respect with any matters of state, &c. Here he doeth earnestly affirme that which must not be beleeued: here he doeth perswadingly craue that which must not at al be giuē him. He would be thought no enemie of the state, no dealer with the common wealth or policie: & rendreth a reason (if you wil beleue him,) It appertaineth not to his vocation: and from it he doeth gladly estrange, and sequester his thoughtes. But all these woordes are as if a man woulde manifestly wounde his neighbour to the heart, and yet in the deede doing cry out, saying, I doe not so much as thinke him any harme. For he that smiteth our religion, woundeth our common wealth: because our blessed estate of policie standeth in defence of religion, and our most blessed religion laboureth in the mayntenance of the common wealth. Religion and policie in Englande are, though Gods singular blessings, preserued together in life, as with one spirite: hee that doeth take awaye

the life of the one, doeth procure the death of the other. Neyther can any Iesuite from Prage or Rome, come ouer to confute and alter religion, but hee must attempt the change of the state to the lamentable destruction of the lande. Hee can not agayne bring in the Pope, but he must take awaye from her royall Maiestie her iust supreme soueraintie, and depriue her at one clappe of the authoritie shee hath ouer all persons and ordinances. She must haue nothing to doe with the bodie or goods of the Clergie (as they speake:) shee must seeke a reconciliation from the Popes curse: her chiefe lawes must bee no lawes: the present gouernement, that I may not saye the present gouerner, must bee changed, a newe established, and made subiect to the checke of the Priest of Rome. Notwithstanding this man that woulde ouerthowe all, woulde make vs beleeue his purpose is to touche nothing. Because he caryeth no swoorde, he woulde bee thought to cary no weapon. But is not one trumpet worse then many swoordes? What manifest dissimulation is then in the Champions woords? what playne contrarietie? But it is no new thing: for his whole pamphlet is full of

such

such monsterous contrarietie, while hee deliuereth humilitie in shewe, but pryde in deede: agayne, while he vttereth the words of swelling pryde, hauing no matter but vile and base. But Antichrist and his ministers must needes learne of their father his chiefest lesson, which is to lye, that the saying of Christ may appeare, Satan is a lyer, and the father of lyes. As for his reason, that thinges of policie appertayne not to his vocation: although it bee true in deede, yet it is so sayde onely to couer his purpose, which is to the contrary. For appertayneth it to Saunders in Irelande by the same oracle, and doeth it not appertayne to Campion in England? Surely it doeth apperteyne asmuch, but the open attempt is not so safe. Therefore it commeth here to bee considered, that the oracle hath a double heart and a double tongue, set at large to denye or breake euen an othe made to one not of his sect, and euermore to say and vnsaye, to promise, and breake promise, as may make most for his deuilish practises. Iohn.8.44.

The Iesuite. 5.

I Aske to the glory of God with all humilitie, & vnder your correction three sorts of indifferent

audience. The first before your honors, wherein I will discourse of Religion so farre as it toucheth the cõmon wealth & your nobilities. The seconde, whereof I make most account, before the doctors, and masters, and chosen men of both the Vniuersities, wherein I vndertake to auowe the faith of our Catholique Church by proofes inuincible, Scriptures, Counsels, Fathers, histories, naturall & morall reason. The third, before the Lawyers spirituall & temporall, wherein I wil iustifie the same faith by common wisedome of lawe standing yet in force, and practised.

The Answere.

5 Now folowech ỹ execution of his message, wherein he asketh with shewe of great humilitie, the thing that bewrayeth his singular pride. For he alone professeth with a chalenge in all knowledge, touching his causes, to encounter with all sortes of learning, and learned men: and against them, notwithstanding their strength, and the strength of their cause, to proove the most weake and languishing title of Popish religion. And before whom? Not before some fewe in a corner, but in the light & presence of this renowmed estate, so enriched with singular giftes of learning, experience and iudgement: namely in the presence of her honorable Counsell, before the Doctours,

Masters,

Masters, and choyse men of both the Vniuersities: and thirdly before the lawyers spirituall (as he speaketh) and temporall. But let vs further examine what hee vttereth. In this place the Iesuite a man professing so great knowledge knoweth not himselfe, he remembreth not in this article, what he solemnly protested in the former. For there he affirmed that he minded not, that he might not in any respect deale with matters of state: but now as hauing his will altered and a secrete dispensatiõ against the charge of his fathers, he wil discourse of religiõ so far as it toucheth the cõmõ wealth & their nobilities. But out of the abundãce of the heart both the mouth speaketh, & the pen writeth. It foloweth, wherof he maketh most account, to try the matter out with the doctors, & masters of ech vniuersity. What he bringeth from a newe forge, I may more easely gesse, then determine. But if it be no more, then his masters of these & all other vniuersities haue brought already into their bookes & disputations, it is nothing ẏ long agoe hath not bene confuted. It may be, not hauing better reasons, he presumeth of himselfe that he hath fayrer colours then they had, and a stronger spirite of illusion to deceiue Mat. 12. 34.

reiue and cary away ꝑ preiudicate & inconstant hearer against reason. The manifolde waies he promiseth to cõuince by, are proues inuincible, scriptures, &c. If he can proue his cause by inuincible scriptures, it is sufficient: there neede no further proofes. But if he alledge ꝑ scriptures for his cause, as Satan did, & as heretikes doe, vsing some of the woords, & leauing the fulnes of the sentence, or peruerting ꝑ woords to another sense then the holy Ghost deliuereth, then shall he preuaile as Satan did, and his reward shalbe among the false prophetes. As for Councils, Fathers, and stories, they are rather witnesse one to another of some contrarietie, and all witnesses of ꝑ time, howe corruptions crept into the Church, then authentical iudges in causes of religion. Neuertheless we haue (if we woulde vse thẽ) in their true allegation, matter sufficient to confute ꝑ which the Iesuite hopeth to confirme by false allegation. Touching places in the fathers to the contrary, some of thẽ are alredy condemned of bastardie, being places manifestly forged: other not guiltie of forgery, howe great so euer the authors of thẽ were, yet it is euident they were but men: & that the woord of God alone hath credit of & for it selfe: that ꝑ woord

Matt. 4. 6.

Councils. Fathers. Stories.

2. Tim. 3. 16.

of

of God alone is ỳ touchstone, & fining pot ỳ sheweth ỳ least corruption, the least cõmixture of corruption: much more the palpable errors of ỳ new Iesuites. Moreouer for the latter Councils, because ỳ Pope reigned ouer thẽ, he, being now arraigned, is no lawfull witnesse in his owne case. And because these Councils make warre against the authoritie of Gods word, ỳ Spirit of ỳ Lordes mouth, which is his word, shal proceed more and more to consume them. Afterwarde the Iesuite, not so carefull to performe, as to moue great expectation by promise, maweth mẽ to looke for proofes of his religiõ, where proofes are no more to be founde, then a sure foundatiõ vpon the sande, or a place of light in the kingdome of darkenes. So impossible are the things that now he vndertaketh. For among other proofes, he vndertaketh to auow ỳ faith of the Catholike Church, by naturall and morall reason, which are two great enemies of true religion, & two great nourses of Atheisme and heresie. The Apostle teacheth this, that the naturall man can not discerne the thinges of God, they seeme foolishnes to him. Dauid finding the rebellion and ignorance of a naturall heart, craued a cleane heart to bee created within him, and a newe spirit: newe, not onely in

Psal. 119. 130.

Esai. 11.4. 2. Thes. 2.8.

1. Cor. 2.14.

Psal. 51.12.

affections, but in vnderstanding, that hee myght learne the iudgementes of God. For
1. Kin. 11.5. want of this heart, Salomon was a stranger from God a long time, notwithstanding
1. Kin. 3.12. he had a natural and morall wisdome aboue
Mat. 16.16. any that euer reigned in Ierusalem. Peter coulde not receiue the reuelation of fayth from flesh and blood: but this Iesuite can deliuer it from thence. Therefore the religion which Iesuites woulde plant againe in England, is not according to ỳ holy Scrip-
2. Tim. 3.16. tures giuẽ by inspiration of God, but according to the carnall sense of vntaught men,
Exod. 32.1. which must haue gods to goe before them: that is, they must haue a religion allowing gods, & images, & worshippings in ỳ feeling and wisdome of a naturall man, that can not looke with the eyes of fayth vp into heauen: nor with spirituall iudgement into ỳ great
1. Tim. 3.16. mysterie of godlinesse conteined in the holy scriptures. Last of all this Chalẽger, as one brought vp in ỳ Innes of court, & at Padua in the middest of spiritual lawyers, vndertaketh to iustifie his said faith by commõ wisdome of law, standing yet in force & practised. Wherein againe he promiseth to paye out that, which he neuer receiued in. But if he hath borowed somewhat out of the lawes

to

to saue his credit, let vs examine howe farre it may go for paiment. Among other lawes he relieth most vpon the Canon lawe, and some such fragments thereof as yet he thinketh to stand in some force. To speake therfore of the Canon law, many matters therein are so grosse, that euen many Papistes, which otherwise haue a harlots forehead, cā not read them without blushing. Neuertheless, out of a sea of such absurdities, there is a booke extant, ỳ hath gathered many notable places to proue aboue thirtie poyntes of our religion. This was the iust iudgement of God against the Popes, that they setting downe wicked canons, shoulde not remember to take away ỳ good. Nowe for so much of that law as is in practise, if it be not pure, let not the worlde maruaile, if in purging the Church from so many abominations wherewith the aduersaries had in all places and so long time together defiled it, some small matter remained not swept away and caried out with the rest. As for the positiue lawes of the lande, wherein also the Iesuite woulde seeme to haue knowledge, and matter for maintenance of his popish superstitions, they make wonderfully against him. I speake not this onely in respect of the most

Canon lawe.

Sententiæ Halleri ex decretis canon. collectæ

Common lawe.

godly

godly lawes made of late vnder King Henrie the eyght, her Maiesties father of noble fame, or since vnder the Iosias of these ages King Edward the first, and in the most blessed and prosperous raigne of her Maiestie: but of lawes made in the time of Edwarde the first, Edward the thirde, and some others before and after. For euen these haue made auncient lawes (as appeareth by a booke written onely of this argument aboue fourtie yeeres since) to abandon the Popes authoritie: which head of the Popish Church being taken away, the body can not remaine but as a dead carkeis, that must haue present buriall: or remaine as one of ỹ antique images of Rome, that hauing lost the head, yet is highly esteemed onely for antiquitie.

A treatise of the supremacie. Also sermõs and bookes by Tunstall, Gardiner, Bonner, and other papists against the pope.

The Iesuite. 6.

I Would be loth to speake any thing that might sound of an insolent bragge or chalenge, especially being nowe as a dead man in this world, and willing to cast my head vnder euery mans feete, and to kisse the ground they treade vpon: yet haue I such a courage in aduauncing the Maiestie of Iesus my King, and such affiance in his gratious fauour, and such assurance in my quarrell, and my euidence so impregnable, that becausse I knowe perfectly, none of the Protestantes liuing, nor any sect of our aduersaries, howsoeuer they face men

downe

downe in their pulpits, and ouerrule vs in their kingdome of Grammarians, & of vnlearned eares, can mainteine their doctrine in disputation: I am to sue most humblie and instantly for the combat with them all, and euery of them, or the most principall that may be founde, protesting that in this triall, the better furnished they come, the better welcome they shalbe to me.

The Answere.

6 In the sixt article first he sheweth how litle power he hath ouer his tongue, or ouer his pen. For being loth to speake any thing that might but sounde of an insolent brag or chalenge, yet hee doeth most insolently bragge more then any, and chalenge more then all. For what one man hath made such a bragge, or such a chalenge, as out of al sciences against al men to mainteyne that that for want of maintenance is fallen, as ỳ Angel prophecied of ỳ fall, saying, Great Babylon is fallen, & the inhabitants & friendes thereof see her dayly fall, and there is neyther violence nor subtiltie that can lift her vp againe. But the Iesuite moueth pitie, & rendereth a reason why he may not boast. He is a dead man to this worlde. In what sense he is dead, I know not. In deede as yet he can neither be founde aliue, nor dead, nor the place of his buriall. Whatsoeuer other

Reuel. 14. 8. & 18. 2.

Friers and such like entring into their order, are saide to die, & may make their will, which is proued & standeth in force, as if they were dead.

may

may thinke, hee thinketh not himselfe spiritually dead: but dead by resignation of a worldly life, or danger of death that may come by iustice of lawe. Whatsoeuer it is, he woulde be pitied, before he commeth neere any danger. As he moueth pitie, so he beggeth loue for the wonderfull loue & ready minde he would seeme to beare towarde euery man. He offreth hayle master, as Iudas did, & a kisse downe to the ground. But we must not beleeue words of loue from an enemie ẏ sheweth malice in deede. Yet there is some thing in his professed loue. For to treade afterward proudly vpon our heads, & to make vs kisse ẏ Popes feete, he wil in the Popes seruice first laye his head vnder our feete, & kisse the ground we tread vpon. O false shew of gracious lowlines! O seruile wordes of flatterie, ioyned with intolerable pride of a deceitfull heart! For to whome is not ẏ notorious pride, & hideous crueltie of Antichrist knowen? It foloweth to see how
Iam. 1. 8. soone & suddenly a double minded man sheweth him selfe inconstant in all his wayes. He that in one line abaseth him selfe to the dust, in the next exalteth him selfe against heauen. He nowe pretending the defence of the maiestie of Christ, and yet intending to

defend

defend ꝑ tyranny of Antichrist, doeth display his courage, his affiance, his assurance, his euidence so impregnable, that no mā may encountre with him. As before he promised to crye a false Alarme againe sinne, so nowe in presumption of himselfe he soundeth the victory, and proclaimeth a triumph, and that before he hath shewed his face in the field. If those wordes did no more tickle the Papists that beleeue all and receiue al from Rome, then they doe vs, who examine spirites by the worde, he might haue reserued them for a fitter time, and a better place. In a good cause, it is good alwaies to be bolde, to haue singular affiance in the gratious fauour of Iesus Christ. On the other side in an euil cause to trust to a broken reede of Egypt, is a double folly, & bringeth a double mischiefe: first an ouerthrow in the attempt, and afterward the shame of an euill matter. Moreouer, for an enemie of the kingdome of Christ to call Christ his King, and to borowe his name to iustifie a foule enterprise, it is nothing else, but to sinne the sinne of them that sweare, The Lord liueth, and yet deceyue. For therein the offender maketh the Lord of hostes a witnesse, & a reuenger of his impietie. In the wordes folowing (if Iere. 5. 2. Iosh. 7. 19.

his heart varyed not frō his pen) he maketh account to haue very fauorable readers, that will beleeue so great matters in so slender a man. For, as one sayde of another matter, It is easier to commit murther then to defende it, so is it easier to fal into the erroꝛ of Poperie, then to mainteyne it. Neuertheiesse this chalenger doeth so vndertake the maintenāce, as if nothing could be replyed against him. And not contenting himselfe to say, The Protestants cannot answere, he doeth in spitefull woꝛdes of disgrace ease his stomacke of much gall against the preachers and against their pulpits: against the hearers, and their vnlearned eares. His impressions of malice are so strong, and the opinion conceiued of his owne sufficiencie so great, that he vaunteth, saying, I know perfectly that no one Protestant, nor all the Protestants liuing can mainteine their doctrine. They haue mainteined it by the woꝛd of might and trueth against all the aduersaries in writing and solemne disputation, as hath bin noted. And can they not now mainteine it against one man, but of eight oꝛ nine yeeres standing in his profession, as litle in deede, as he is great in his owne conceipt? Yes, ỳ meanest of many by ỳ grace of God can

Papinianus. Ael Spartianus in vita Caracalli.

Horatius: Quid dignū tanto feret hic promissor hiatu.

can maintayne it, and shall preuayle. And if our aduersaries wyll looke into our defences already published, they shall see the defence of our religion so great, and the cause so manifest, that I may truely vse these wordes against the chalenger on the other side, No one Iesuite, nor all the Iesuites liuing shall be able to answere that that is written, or to roote out that which is planted. We face not men downe in our pulpits (which is his foule reproch against our holy exercise of preaching) but wee labour by the powerfull worde of God to bring all men to the knowledge and obedience of the trueth. As for our kingdome of Grammarians, againe I vnderstande not his taunt. Wee prayse God for the knowledge of many tongues by many Grammers: and for the knowledge of Grammer, that leadeth into further vnderstanding: and these gifts wee vse to the glory of God, and the confutation of your religion. If his taunt was to note, that we want other good artes, & haue onely some swaye in Grammer, herein also he is gyltie of a false and spitefull accusation. For we can make proofe that the Lorde hath giuen vs of the spoiles of Egypt, of Arabia, of Iewry, and of Rome. But it may

he he noteth it, that many nowe rule in the Church, that in times past haue ruled onely in Grammer schooles. I graunt that some fewe such are amongst vs: but such profitable and sufficient teachers of men, that it were pitie, they shoulde any more teache children. Nowe let vs passe from his scoffes, and come againe to his vaunts. The Campmaster hauing with Rabshakeh denied the arme of our God to be able to deliuer vs, and condemning our cause before it bee indited, doeth notwithstanding craue the combat with all and euery one of vs, offering the best welcome to him that commeth best furnished. I answere, These are woordes. The prouerbe maketh it a vayne fight to fight with a shadowe: but wee haue not so much as his shadowe for a measure of the Champion, or for an argument that hee is at hande. But as already he hath vaunted of the vniuersalitie of his knowledge, so nowe he setteth out the vniuersalitie of his powers, making him selfe a monster that hath infinite persons to stand it out, infinite eares to heare, and infinite tongues to answere all and euery Protestant. Can hee speake wisely in a suddē disputatiō, that beareth folly in a premeditate and weighbie

2. King. 18. 30.

letter:

letter: will he looke to win, that knoweth not how to make his match? The last point of ỳ article is his protestatiõ of ioy to meete with no vnarmed enemie: but the better we come furnished, the better welcome. We haue nowe heard more then ynough of his selfeliking: more thẽ needed of his chalẽge, wherin hitherto we finde nothing hard, but ỳ which he doeth not brag of: namely where to finde him. For some will beare me witnesse, it is harder to finde him, then to answere him when hee is founde. But these wordes are deliuered to draw credit to himselfe and his cause: also to cast discredit vpõ vs, and our religion: Wherein he doeth still affirme the conclusion that shoulde be prooued. It is not ynough for a Iesuite, or for the oracle of the Iesuites to affirme, except proofes appeare. But we must tarry till the Champion come to the listes.

The Iesuite. 7.

AND because it hath pleased God to inrich the Queene my soueraigne Ladie with noble gifts of nature, learning, and princely education, I doe verily trust, that if her highnesse woulde vouchsafe her Royall person, and good attention to such conferences, as in my second part of my fifth article I haue mentioned & requested, or to a fewe sermons within her or your hearings, I am to vtter such a

manifest fayre light by good methode and playne dealing, to be cast vpon those controuersies, that possibly her zeale of trueth and loue of her people shal incline her noble grace to disfauour some proceedings hurtfull to the Realme, and procure towardes vs oppressed more equitie.

The answere.

7 In the seuenth article he speaketh good woyds & true, touching the singular graces of God, wherewith he hath enriched her Maiestie in noble giftes of nature, learning & princely education. It is very wel if you thinke thus duetifully in your heartes, and speake so reuerently of her Maiesty abroad, and in your secret prayers. But why do you passe ouer the grace of graces in her, which deserue perpetuall honoyr: namely her godly zeale and knowledge, in professing & publishing ỹ glorious Gospel of Iesus Christ, & in abandoning your popish superstitions? Why moyeouer did you not yeelde to her highnes al thãks frõ the heart, foy her exceeding clemencie, by the which many of you liue, & yet shew your selues vnworthy of so great mercie? If the giftes of enemies be giftlesse gifts (as the prouerbe noteth) what are the bare woyds of them that are moye disloyall in deede, then they can shewe themselues

selues loyall in wordes: But be it knowen to you, that her Maiestie by her rare giftes which you acknowledge, woulde easily see your flattering hypocrisie, and your grosse presumption of her readinesse to incline, or rather to decline to you: and moreouer readily iudge of your sandy foundatiō, and vntempered morter, if either your letters were worthy the least reading, or your selfe meete for any place in her most honorable presēce: Your faire light woulde be dimme in the brightnesse of her wisedome, your good methode would appeare to haue a great maime at her learned consideration, & your playne dealing would shew it selfe plaine dallying with Gods causes, if in the singular dexteritie of her iudgement, shee were present at your disputatiō or sermōs to giue sentence. Therefore let mee heere once chalenge and charge ỳ chalenger, that he did so far breake out into seditious and disloyall speach, as to offer that wrong to her Maiestie & wisdom, in suggesting to her subiects, that she can be remoued with a shaken reede, who was not moued in the cause at the earnest sutes and threates of mightie Princes. Wherein as her Maiestie hath receyued a notable prerogatiue of Gods fauour, and hath singular

cause to reioyce before him in the peace of conscience, that passeth al vnderstanding: so she hath made proofe to the worlde, that shee is resolued for the happy cõtinuance of that, which hath had so happie and manifold blessings, and promiseth more and more, till we come to the fulnesse thereof for euer.

As for her Maiesties loue to her people, and their most dutifull loue and ioye to her againe, it requireth no Popish Doctor or doctrine to alter it, being already established in the knowledge of the Gospel, which worketh the effectuall bonde of peace and perfection in Prince and people. Therefore the second poynt of this article is as presumptuous as the first. The first in drawing her Maiesties excellent iudgement and zeale of Gods house into doubt of alteration vpon a disputation or a few sermons: the second in calling her best proceedings into accusation as hurtfull to the Realme. But it is not the Gospell that hurteth the realme: it is you, ye Papistes, and your religion that hurt it, and would bring it to miserable desolation, to set vp againe your abomination. Yea many yeeres since you had done it, but that the Lord of mercy and iudgement, striueth whether he may shew greater tokens of his

Ephes. 4. 3. Col. 3. 14.

gracious

gracious fauour to her Maiestie & the Land, or indignation to you, and your most wicked attemptes, in discouering from time to time so many of your secrete conspiracies and deepe practises, and in meeting so happily with your open rebellions and inuasions. In the wordes following, the Chalenger doeth trippe himselfe: for hauing presently before prayed her Maiestie, nowe correcting himselfe, he doth vtter his griefe agaynst her, that hee and his confederates are oppressed, and finde not equitie at her hande. O vniust complaynt, that I saye no more! Her mighty arme and sword hath not bene so heauie, as the little finger of those that persecute the Church. Therefore, if mine aduise may be taken in good parte, I woulde wish you that are so great oppressers, except ye were oppressed, and namely you Iesuites (who notwithstanding the saluation signified by the name of Iesus, which you take, yet you are the bellowes to kindle and increase the fire of persecution more then any, in all places where you can preuayle) not to complayne of oppression, least it be redoubled vpon you, and yet without breach of equitie.

The Iesuite. 8.

MOreouer I doubt not, but you her Honorable Counsaile, being of such wisedome and drift in cases most important, when you shall haue heard these questions of religion opened faithfully, which many times by our aduersaries are hudled vp and confounded, wil see vpon what substantiall groundes our Catholike faith is buylded, and howe feeble that side is, which by swaye of the time preuayleth against vs, and so at the last, for your owne soules health, and for many thousande soules that depend vpon your gouernement, will discountenance error when it is bewrayed, & hearken to those which would spende the best blood in their bodies for your saluation. Many innocent hands are lift vp to heauen for you dayly & hourely, by those English students, whose posteritie shall not die, which beyonde sea gathering vertue & sufficient knowledge for that purpose, are determined neuer to giue you ouer, but either to winne you to heauen, or dye vpon your pikes. And touching our societie, be it knowen vnto you, that we haue made a league all the Iesuites in the world, whose succession and multitude must ouerreache all the practises of England, chearefully to carry the crosse that you shall laye vpon vs, and neuer to dispaire your recouerie, while we haue a man left to enioye your Tiborne, or to be racked with your torments, or to be cõsumed with your prisons. The expence is reckoned, the enterprise is begun, it is of God, it can not be withstoode, so the faith was plãted, so it must be restored.

The answere.

8 From presuming of her Paieties pliableneſſe

bieneſſe to their ſide, he returneth to her honorable Counſel in the ſame maner & meaning. For attributing to them the prayſe of nobilitie & much wiſdome, and drift in caſes moſt important, he notwithſtãding promiſeth himſelfe without doubt (as hauing ỹ diſpoſition of their hearts in his hande) that they alſo will at laſt for their own ſoules, & for many thouſand ſoules that depend vpõ their gouernmẽt, diſcoũtenãce the religiõ, & hearken vnto Papiſtry. He would not beforehand make this promiſe, & (which is his chiefe purpoſe) drawe the multitude to expect backſliding in their honors, if he did not highly eſteeme his owne baſeneſſe, & baſely iudge of their excellẽcie. But how doth this inconſtant Ieſuite ſtill giue in one line, and take away in another? Haue her Maieſties moſt honorable Counſell wiſdome in caſes moſt importãt, & are they without wiſdome in the moſt importãt cauſe of religiõ, which more thẽ al other cauſes importeth them for their owne ſoules & many thouſande ſoules beſide? Without this wiſdom of God in the Goſpell, there is no wiſedome in the wiſeſt men of the worlde. Then the Ieſuite withdrawing from their honors this wiſdome, he attributeth to them a wiſedome which is no wiſedome,

1. Cor. 2. 6, 8
Ro. 8. 5, 6, 7.

wisedome, and so his praises are no praises. But he findeth, & in their wise gouernment feeleth their wisedome to bee according to knowledge, & their knowledge ioyned with zeale, according to ỳ reuealed trueth, which they vnder her Maiestie maintein to Gods glory, & ỳ cutting off of Popish enterprises to the contrary. Wherefore ỳ ages that shal come after, shall witnes for her Maiestie & for them, that in singular wisdom, they haue restored & maintained the glorious Gospell of Iesus Christ, & blessedly withstoode the flatteries of Iesuites, and the violence of the vnholy fathers army, that would in Englād set vp the beast, that must be throwen downe into the nethermost hel, & neuer rise againe: whose feareful fall will draw with it the fall of as many as depend vpō her, & yeeld their seruice to her, notwithstanding her intolerable pride & bloody fornications. Moreouer this Iesuite writeth to their Honors wout regard of their honor. For as if they had no eyes to see, nor hearts to consider what may be, and what hath bene said for Popish religion, he wil now open the questions of religion so faithfully, that their Honors shall see the substantiall groundes whereon the Popish faith is builded. Haue all other Iesuites

Reue. 17. 8. & 18. 21.

suites wanted learning: Haue euen this Champions maisters wanted strength in the field, and dexteritie in their enterpyses: To heale the woundes of the beast, are all other Physitions, Physitions of no valew: Iob. 13. 4.

Thus we see how this Iesuite chargeth the Lordes, as not hauing their eyes yet open to see what religion is, and also noteth the wantes of his maisters, that haue not done, that himselfe will vndertake. But to performe all these promises, he must not alledge the authoritie of his oracle: for the oracle himself may sooner with Atlas beare the weight of the worlde vpon his shoulders, then mainteine so great a quarell, as is the defense of the Romish Church against the Gospel of God: as is the mayntening of the worldly kingdome of the Pope, against the spirituall and mightie kingdome of Iesus Christ. After these things he returneth to his slaunders against the preachers of the worde, charging them, that they huddle vp, and confounde questions of religion. But whatsoeuer the Iesuite thus casteth out in malicious & false termes, God hath blessed the preachers of the Gospell with worthie gifts, and a pure forme of preaching, agreeable to the puritie of the Gospel which they

professe,

profesſe. So that if our aduerſaries, & their
gifftes come to a right examination, it ſhall
appeare to al men, that if Papiſts haue learning, ſo we alſo: if they haue order and methode, ſo wee alſo: if they haue giftes to perſwade, we much more, vpon more excellent grounds. And (which is more then all) whereas they preach men, we preache God, whereas they preache error, we preache the trueth, not according to men, but according to the foundation of the holy Prophets and
Ephe.2.20. Apoſtles, Chriſt Ieſus being the head coyner ſtone. As for Antiquitie, Fathers, Coũcils, we allowe them as farre as the worde of God doeth not diſalowe them. But if any oracle from heauen, or conſent of all the worlde, teache, or perſwade any thing, otherwiſe then we haue receiued in the word, we ſubſcribe to the ſentence alreadie pro-
Gal.1.8,9. nounced by Saint Paul, and regiſtred in his holy Epiſtle to the Galathians. What kinde of new preaching theſe new Ieſuites bring, I know not: but if they followe the veine of their forefathers the auncient Friers, then I know that they wil draw byaſe, whether they huddle or no. The worlde is yet full of volumes, wherein their ſermons are penned downe, but with matter ſo ridiculous,

culous, and Latine so barbarous, that all bookes written to make sport, must giue place to them. From charging the preachers, he proceedeth to charge ỳ sway of the time, for preuayling against him and his. The time is neither shorter, nor longer, better, nor worse in it selfe: therefore in this figuratiue speach, he couertly chargeth the gouerners of the time. Wherein he againe vttereth his murmuring, & repineth that his golden times so often calculated, can yet take no place. But blessed be the Lord, that hath stretched out his arme, the swaye and stroke whereof preuayleth against all enemies of the kingdome of Iesus Christ: and let not their praises die for euer, whome the Lord hath rayled vp to be his instruments in so glorious a worke. As for the best blood in your bodies which you woulde spēd for their honors, which of them require any such sacrifice at your hande? who stand in neede of it? In so euil a cause, as the perswading of error, what can it auaile? If I may againe aduise you, keepe it to preserue life: it may be the Lord hath appointed a day for your true repentance, that renouncing your former workes of merite and supererrogation, you may receiue ỳ loue of the

trueth,

trueth, and builde your faith vpon the me-
Phil. 3.7. &c. rites of Christ alone, which shalbe your
owne saluation. And leaue to profesſe loue,
where you practise treason: ceaſe to promise
the sheading of your blood willingly, as
in a good cauſe, whereas experience hath
In Ireland 29. Nouemb. lately shewed that you & your confederates
loſt blood in a notorious euill cauſe. But
that was the mercy of God that watcheth o-
uer vs still, to take the wicked in their wic-
kednes, which mercie shall watch ouer vs
continually, if we auoide the contempt of ỳ
Gospel we profesſe, and shewe our selues
thankefull to his maieſtie for so great mer-
cies. Againe the Ieſuite flaunteth in words,
& vaunteth of his innocent handes lifted vp
to heauen euery day & euery houre, as for
the good of their Honours. To make your
hands no fowler then they are, yet those in-
nocent handes haue written no innocent
bookes: they haue caſt abroade no innocent
libels: they helde out no innocent banner of
Papiſh obedience in their actual rebellions
heretofore in England, & presently in Ire-
land. But if those handes may be innocent
that haue done these things, and moreouer
crucifie the sonne of God againe euerie day
in their moſt blaſphemous sacrifice of the
Maſſe:

Masse: yet when you holde vp those handes in prayer, I doubt not, but it is with desire to haue Popish religion restored, to haue the Lords of the Counsell remoued, to haue way made for you to returne frō your beggerly estate to the dignities and regencie of the lande. And why then doe you, that are knowen to make this prayer, and to followe your prayers with practises, notwithstanding make mention of them as a dutiful and holy seruice towarde the Counsell? If the things ye seeke by prayer & otherwise, were good, then the prayer & enterprise also may be good: but if ye aske the thinges that are euil, the praier is turned into sinne: and you finde, how true the wordes of James are, concerning such praiers and such purposes, You aske, and receiue not. But howsoeuer you pray or purpose, we in all trueth & loue, holde vp both our handes and heartes vnto God for you, that are in darkenes and in the shadowe of death, praying him in his deare sonne Iesus Christ, to cast vpon you the light of his countenance, that you may see & finde that righteousnes which S. Paul desired with the losse of al the other helpes & preeminences: namely, not the righteousnes, which was his owne, which is of the

Iam. 4. 3.

Phi. 3. 7. &c.

lawe, but the righteousnes which is of God through faith. This is vnfeinedly our publique and priuate praier for you, with continuall supplication, that God woulde make vs all sheepe of the same folde, whereof Iesus Christ alone is the great Pastor. To come againe to that which followeth in the letter: he addeth the praise of English students beyonde Sea, saying, Their posteritie shal not die. No more shall the posteritie of Antichrist, til they and their abominations be brought into iudgement. As for the vertue & sufficient knowledge which they gather, I would know whether it be vertue or knowledge that cause them in some places to carie letters, & to enter into sedicious matters priuilie: in other places to carrie armes against her Maiestie openly. Other fruite of their abandoning the lande, & great studies beyond sea I heare of none, a fewe motiues excepted. In the next wordes you professe better vertue, and more knowledge, if the euil cause were not stil the same. For in deede it is þ heauenly gift of God in our calling to despise the death of the bodie, for the life of their soules, whom otherwise we cannot in our ministerie bring to saluation. But your cause tendeth not to the saluation,

Iohn 10.11. Hebr. 13.20

Phil. 2.17, 30.

but

but to the condemnation of those whom you carie away with your carnall worshippings and false doctrine. Moreouer it may be, these are but wordes of a vaine bragge, as hitherto appeareth. For albeit you woulde seeme determined, vpon your league neuer to giue ouer the Lords of the Counsel, but either to winne them to heauen (as if now they were lost to hell) or to die vpon their pikes: yet you that haue taried so long, from so great a worke, tarie yet longer, making no haste to come to so good a match. These valiant & resolute souldiers vnder ỹ Popes banner of obedience appeare not: euen this Campmaster appeareth not. But it may be, he hath withdrawen himselfe, to write his letters consolatorie into Ireland, and backe againe to Rome: and among other his large offers, he mindeth to afforde vs this, that we shall haue some time to prepare for so dangerous a combat. To let this passe, that which followeth, doeth shew his spirit. For out it must with ful mouth and great sound, he can no longer keepe his own counsel. It woulde be marked, and taken heede of, not for feare of the matter, but to see the rebellion of the men. The societie of Iesuites proclaime by their trumpet Master Campiõ, &

make it knowen, that they haue all made a league not to leaue a mā of thēselues aliue, free from the honor of Stories Tiburne, or consumption in prison, til they haue ouerreached all the practises of Englād. Fearefull woordes threatning paper shot. But the weakenes of their force, taketh nothing frō the greatnesse of their malicious and trayterous purpose. For if their power were as their purpose, see, I pray you, what an alteration they would soone worke in this land! Neuerthelesse these Iesuites that minde to leaue no way, that they thinke may establish the beast, whom they worship, yet they veter this traiterous branch of the vnholy league, as if it were no other thing, thē by preaching to winne men to saluation. But I haue largely shewed, that it is destruction that they call saluation. Therefore to conclude these matters, his purpose is with his confederates by al meanes to subdue men to the Popes bondage: and in this piece of seruice to prouyde, or to die vpon any daungers. A great offer for so small gayne: a great danger for so wretched a purpose. But if the Iesuite report the conclusion of ỳ league truely, when it is put in execution (which notwithstanding they will flee more then we cā

feare)

feare) it will not go so ill with the Church of God in England, as it will go wel with all other Churches. For if all the Iesuites in the worlde bend their forces towarde England, and come to carie the crosse, that here shalbe laid vpon them, we shalbe ouerlayed with those swarmes of grashoppers, except the Lord prouide a mighty west wind to cast them violently into the Sea: but all other Churches shalbe free from that plague. But if answereably to our profession we remaine þ Israel of God, though Egypt be plagued, yet there shalbe no complaining in the tents of Iacob. After these bragges in words only, howe readie they are in the planting of Popish religion to die at Tiburne or in any other torments, he sheweth vs that the expence is reckoned, the enterprise is begun. To gather these matters, First he publisheth a generall cõspiracie of al the Iesuites in the worlde (and they were not alone in the decree) to die vpon our pikes, or to draw vs frõ religiõ. Secõdarily he forewarneth definitiuely, that this their league, succession & multitude, must ouerreach al the practises of England: Thirdly that the accõpt is made, & the enterprise begun. In respect of any thing these Iesuites, or their adherents Exod. 10. 19

can doe, we haue no cause to feare at all, for their rage shal turne to ỳ praise of God, who will cõfound thẽ for his trueth, & to get glory to his name. But in respect of our sinnes, in not bringing forth fruites worthie of the Gospell, we may feare least some of these noysome beasts in their swarmes cast some shadow vpõ the tree of life. Touching those last wordes so playnely laying downe their multitude, confederacie, threats and beginnings, I leaue any further to examine them: they are for an other examination, as drawing neere the heart of the common wealth, for the purpose and execution thereof. The last wordes of this article are in sound very plausible (as the rest of his speaches) pretending nothing but trueth in his false cause, & nothing but loue in his seditious pamphlet. Therfore let them be examined. Speaking of Popish religion, he sayth it is of God. A bare affirmation without any proofe. So in all his letter he onely affirmeth, referring vs to his credite: whereas men would rather be caried wᵗ reason. But his reasõs are to be looked for, whẽ he commeth to answere his chalenge. Yet to answere him with a reason, Poperie is not of God, for then it could not haue receiued so great ouerthrowes, only by

ly by the word of God. Neither was ỹ Papish religion planted in blood, neyther is it like (whatsoeuer is layd downe in bragges) that in blood these Iesuites or any other wil restore it. Otherwise the wordes may haue this true construction: Popish religion was planted in strength, by sheading the blood, & abolishing the doctrine of the Martyrs: & in like sort they hope to restore it agayne. By persecutions it preuayled at the first, and by persecutions they looke to preuayle at the last. But blessed be God that hath shewed ỹ vanitie of this hope, by shewing in our daies that the blood of his Martyrs, whose godly cause iustifie their godly death, is the seede of the Church. France, Flanders, and our owne countrey are wonderfull arguments of this, if any man will descend into ỹ deepe cõsideration of the particulars. If the Lord hath heretofore made Nebuchadnezzar his seruant to punish Israel, it was not the power of Babel that did it, but the sinnes of Ierusalem. All such chastisements of the Church redound to the good of the Church, and leaue wrath against those that rise vp against his people, and the blood of his saints that is so precious in his eyes.

Iere. 25.9.& 27.6. Ier. 24.7,8,9

Psal. 116.15.

The Iesuite. 9.

IF these my offers bee refused, and my endeuour can take no place, and I hauing runne thousands of miles to doe you good, shalbe rewarded with rigor, I haue no more to say, but to recōmend your case and mine to Almightie God, the searcher of hearts, who send vs of his grace, & set vs at accord before the day of paiment, to the end at last we may be friendes in heauen, where all iniuries be forgotten.

The Answere.

9 In the last place he aggreueth the fault of her Maiesties most honorable priuy Coūsell, if they will not receyue that which he doeth not offer. For, although his letters be full of promises and verball offers, yet in trueth and deede he offreth nothing, no not so much as these letters. They were scattered abroade before any copie came to their handes: so it appeareth, that as he meant not to stand to the answere of his chalenge, so he meant not so much as to sende the letters of chalenge, whyther he would haue them thought to be directed. Now after all stormes, and other outrageous actes in this tragedie and imaginarie chalenge, the Iesuite hauing charged ỳ Lords for their part, if they reiect his offer, & reward his endeuours and pilgrimage of many thousande miles with rigour; he for his part falleth to

a calme

a calme conclusion. Therein he promiseth (hauing no more to say) to recõmende our case and his owne to Almightie God the searcher of hearts, and prayeth that in heauen we may be made friends. This prayer if he will make from the heart, we also will pray that through their cõuersion God may graunt it in Christ Iesus. If he will pray it in loue and trueth, to that praier he shal haue our Amen. But let euery man that speaketh well, meane accordingly, least the searcher of heartes finde out & punish their hypocrisie. His last wordes somewhat touch the former sore, & therefore must not be passed ouer with silence. In being our remembrancer, that in heauẽ all iniuries shalbe forgotten, he couertly complaineth againe of iniuries. The iniuries he sustaineth, he alone is guiltie of. For what greater iniurie can be done to another, then he hath done vnto himselfe? He hath departed frõ the faith, left his countrey, & refused the protection of a gracious Prince, with many other honours and felicities, as he declared in the first article. In him therefore, the complaynt of iniuries is vniust: but against him, the complaint, not of iniuries alone, but of seditions, of heresie, and of impietie is very iust: so that he is to

take

take heede hereafter vnto his steppes, least, though all iniuries be forgotten in heauen, yet for want of repentance such iniquities receiue punishment in another place.

Therefore, briefly to see into al this matter & to conclude, these letters of Ed. Campion the Iesuite, which were cast abroade without a direction, to comfort the Papists, and sweetely to feede them with hope of a great cõquest against the religion, are found vpon examination to sound a false Alarme, hauing nothing for the Papistes to feede vpon, but vayne hope, or venim to satisfie a heart nourished with reproches: nothing to trust vnto, but a broken reede, & that not yet in hand. Touching ỳ Protestantes the same libel hath nothing, that can either strike the least feare into them, or cast the least discredit vpon them, or their religion. Notwithstanding against the Papists, & for the Protestants, especially those in place further to consider it, the pamphlet hath (beside the vanitie) many points discouering as wel great mischiefe intended agaynst her Maiesties peaceable & godly gouernement, as against the heauenly and most fruitefull preaching of the Gospel. Which mischiefe notwithstãding the Lorde our God hath from time to

time,

time, and lately wonderfully disappointed, that the Papistes which will not heare what is taught out of the word, may see and consider what the Lord preacheth to them in those his notable iudgements: and that we, both Prince and people so blessed of God, would with newe songes prayse the Lorde, who is euermore good to Israel: the Lord, I say, whose mercie and trueth endureth and preuayleth for euer.

Amen.

FINIS.

A conference

or Dialogue diſcouering the
ſect of Ieſuites : moſt
profitable for all Chriſten-
dome rightly to knowe
their religion.

Written in Latine by Chriſtian Franeken,
and tranſlated by W. C.

Anno 1580.

To the Almightie and moſt inuincible Emperor, the moſt excellent and mightie King of heauen and earth, God of hoſtes, Prince of Princes, and Lord of lords, his moſt mercifull Lord.

HOwe mightie the enemies of this booke are, & with how much craft they ſuppreſſed almoſt all the copies of my former edition, which were dedicated to the author of my conuerſion Paul Florene, thou knoweſt beſt of all, ô moſt wiſe Emperour: who gouerneſt all, and there is nothing that thou doeſt not behold: who ſuffereſt the euill as well as the good to enter into their wayes, and knoweſt that the ſaluation of many is greatly hindred. Therfore I would nowe dedicate the copies of this edition to thy Maieſtie, that they, being defended with thy almightie ayde, may be vpholden from the malice of moſt cruell enemies. Who beſide that they haue very great power ouer mens bodies, haue alſo ouer their ſoules ſuch might, that they ſeeme well able with marueilous arte to deuiſe, and euery way to finde out newe reaſons, whereby to thruſt vpon men not only Antichriſt for God, but the deuill himſelfe alſo,

also, and to defend it when they haue done. I do dedicate to thee, ô mightie Christ, not only this booke, but also the former preface hereof, expounding the causes of my departure from the Iesuites: which Preface was directed to Paul Florene, as thou knowest, in words as followe.

Because my minde hath still recourse to you, Paul, remembring the speache which you had with me a fewe dayes before your departure from the religion of the Iesuites: both in respect of my selfe, and also to set out the remembrance of our friendshippe, but most of all, that all Christians may knowe the hidde poyson against their saluation hidden and cloaked vnder the diuine name of Iesus, I thought it playnely needefull, that your, or rather our speach comming abroad in writing, should first returne to you the author thereof, to be acknowledged, and to shewe loue to you in presence, seeing I my selfe can not come to doe it: moreouer that it might haue your leaue to go all abroade, & admonish all Christians euery where.

For so great is the force and trueth hereof, that it pearced my heart with perpetuall cares daye and night, and almost killed mee. Neither did it suffer me after your departure

from

from the Iesuites, to take any rest, or freely to breathe. Yea when I did notwithstãding striue against it, & assaied with all the forces of my wit to defend my vocation euen to the death, yet the same force of trueth tooke me vpagaine, when I had scarce any life, & drew me out frõ amids the Societie of Iesuites, & redelinered me to the common societie of men. Where being now placed, I doe yet sometimes bewayle my hard & ill case: and casting back mine eyes, when I see Iesus left behinde me, I fetch deepe sighes. Notwithstanding I find my selfe relieued in this sorow, whensoeuer withdrawing the vnderstãding of my mind frõ the custome of Iesuits, I seeke and find the ancient Iesus. For he doth not only say, but with a signe he doeth assure me, that his religion is not taken away from me, but the Pharisaicall religion onely, which yet is paynted out with his name. The signe is, that no man well in his wittes, entring, or hauing entred into this Societie, cã reade this mine, or rather our booke, & cõfer it, as he readeth, with the cõstitutions & maners of that Societie, that can therein continue for the wicked maskes and deceites therein discouered. And that no Iesuite will dare to answere this booke, though it be but litle: for the trueth & his cõscience wil with-

hold him: or, if any dare, yet he shall not be able to answere truely & syncerely. Although perhaps some man ignorant of the Iesuiticall lawes, maners and ordinances, may venture to take vpon him the defence of the Iesuites: but he shal do it as a sottish & fooliſh babbler (such as the Romish Church nowe a dayes doeth bring vp many) troubling and tossing many things without iudgement and reason.

Neither can our reuerend Iesuites forsooth obiect that to me, which they do to others: that I entred not into their religion with a religious and syncere heart, but with a fayned minde to finde them out, and that therefore I coulde not remaine therein. For they confesse first of all, that I came vnto their religion being yet almost a childe, not taught any cunning to dissemble: and that I testified the same in the Romish house of tryall, with so many and voluntarie punishmentes of my body, that in one yeere I fell thrise into an ague. Afterwarde in their Romish Colledge, where euery yong man of best disposition and witte, when they haue added to their earnest meditations, which tyre both head and heart, the toyle of studie also, and breaking a veyne of his breast, he powreth out his life with blood, and is throwen downe to death before the

ripe

ripe time: I also was most willing to haue died that new & altogether Iesuitical kind of death: but that by the counsel of Physitions, (though much against my will) they sent me to the College of Naples, where the discipline was more fauourable, and the ayre more temperate, being the ayre of Campania. Lastly, when I was returned out of Italie into Germanie, to enlarge the kingdome of Iesuites, they know that willingly with many volumes I sette my selfe most bitterly against Saxonie my most deare countrie, and in it most against them of Magdeburg and Gardelebie: and in these cities chiefely against the notable man Siegfride Saccus, Superintendent of Magdeburg, & against the very wel learned man Arnold Bierfted a Senator of Gardelebie. These things, I say, (to omitte other matters) you partly know: and, as I sayde, the Iesuites dare not denie. Now that these matters could proceede of a fayned minde in religion, no man, I thinke, wil say it, except he be voyde of all pietie and religion.

As for this booke or dialogue, in it I haue imitated Plato and Tullie in their bookes of philosophie. For I haue with your prayse (which I pray you take in good part: seeing you know well, that neither I can flatter, nor

you be caryed with praise) brought in you a Doctor disputing of the Iesuites, and their idoles: my selfe I make a scholler, either doubting or seeking somewhat, and in the ende I adioyne my selfe to your minde. Farewell.

And this was my Preface to Paul Florene, which notwithstãding as thou knowest, I haue not wholly layd downe, omitting many things for breuitie. Therfore I beseech thee, most holy Christ, that, if my enemies suffer me not to render thankes to this author of my conuersion, yet notwithstanding these markes of my godly dutie and good wil, may remaine so imprinted in my heart, that they notwithstãding may be an eternal monument to him in the other life, with all the blessed spirites that beholde mine intent. Basile the first of October. 1579.

A briefe conference most profitable to the whole world, touching the Iesuites, to knowe rightly their religion, yet not knowen sufficiently: had betweene Paul Florene doctor of diuinitie, and Christian Francken professor of Philosophie in Cæsars schole of Iesuites in Vienna, Anno 1578. 20. Ian.

When the tyme came that the singular, & heauenly man P. Florene woulde depart from the peruerse Societie of Iesuites, vnto the common societie of men, and we were then together alone: he sayde, It seemeth to me, Christian, when I do narrowly and thoughly beholde our Iesuiticall religion, wherein we are placed, that it is altogether made of superstitious hypocrisie, & of a feined & painted holinesse: and that it is in this last age of the worlde set vp by the deuill. For it taketh all the errors, topes, and superstitions, and (to speake in one worde not so honest, I graunt, and which I vse against my will, but it is most fit and necessarie for the matter) it taketh I say, the Popes most filthy doung, that stinketh of it

selfe most grieuously, but in these times much more, when many careful and learned men sturre it: and this doung the Societie, seasoning & tempering nowe with dissembled holinesse, and wrapping it vp with I know not what enfouldings, they woulde sell it againe to the worlde for precious spice: yea euen by violence after a sorte, they thrust it vpon the byers. So that nothing is to bee seene so foule, filthie, or false in the Church of Rome, that this Societie do not make it shew faire and true, by some new deuise: eyther by casting a myst before mens eyes, or by craftie couering the filthinesse and falsenesse of the matter. Therefore I thinke it good we consider againe & againe in what religion we remayne, least not knowing it to be false, God knowe not vs. Moreouer, least we knowe it not to be our duetie to do that that Jeremie the excellent Prophet biddeth, saying, Flye out of the middest of Babylon, that euery man may saue his soule. Then I sayde, Is it euen so, Paul: doe you thinke the religion that is of all others most holy & learned, to be feyned and false? But I thinke either this to be true, and that therefore we ought to abyde there as in our vocation, according to the doctrine

of

of the Apostle, not going a heare breadth from it, or that all other religions, which are any where, be false, and that thereupon we ought to flie from them, (as it is saide) with might and maine.

The Paul said, So I thought, Christiã, when I was not yet entered into the same religion: and therefore, whereas the world was unwilling to let mee depart out of her enticing delightes and embracing, yet I strongly brake away, and running, I came into the Societie of Iesus, as to a religion of all others most holy, to God most acceptable, and to my soule most profitable. But now seeking true and sincere holinesse in it, I cannot (alas) finde any but counterfeited and dissembled. You shall see and most euidently feele that I doe not faine this, being mooued with any hatred or malice, but ouercome and constrained by the trueth, if you will enter with me into the foundations of that Societie, and will bring with you the pure light of reason, leauing al volitarie, or (as our men call it) all holy simplicitie, and blindnesse of the mind. And if you wil looke into those things with a cleare and sincere mind, which is not blinded with ỹ iuglings of the Iesuites, you may see all the varnish

and deceitfulnesse. Nowe if you doe this, as I hope, then I make no doubt, but you may vnderstand by the spirituall foundatiõs that are layd in euery of our houses of tryal, for teaching and instructing Nouices after the rule of your Societie, that there is no man at all fit for this religion, but he that hath a naturall inclination to hypocrisie, eyther gotten by seruile education, or apprehended by some blockishnes of mind. Namely, one that can tell, by some manifest godlines of his lippes, or by some kindenes in all his countenance, how to bewray his deuotion abroade, which yet Christ commandeth vs to hide in the chamber: or that praying openly, and fasting as a Pharisee doth, can tell how to disfigure his face: which thing although it be most playne hypocrisie, yet it is of our men called edification and deuotion. I perceiue dayly more and more that this is the foundation of our Societie, and I doe also greatly bewaple it: neyther can my minde be quiet before I escape out of these filthinesses. If you by the let of long custome (which is another nature) doe not yet see this, I will cause you surely to knowe it euen with feeling alone, which is the most blockish sense of al other, & yet most sincere,

and

and fardest from corruption.

I saide, I confesse, Paul, that yet I see not these thinges: wherefore if you thinke me compassed about with Iesuiticall darkenesse, make me, if you may, to knowe yet by some feeling, what things they are.

Then he said, come nowe neerer, and by memory, as by hand, handle & feele al ỳ holines which partly thou hast seene in thy self, and partly in other Iesuites. Examine and search the matter though al Italian, Spanish, French, and Germane wittes, in all wise, foolish, in all liberall and seruile natures: you will (I knowe well) at last thus agree: that you haue alwayes obserued many moe and more singular marks of the Iesuiticall holines in Spaniards and Italians, then in Germanes, Frenchmen or other nations: also in sottish and seruile mẽ yet more and greater, then in those that are liberally brought vp and wise. Therefore there is no other cause hereof to be found in ỳ Spaniard, then his seruile education in Christian religion. For, as you knowe, in Spaine there is so great and straite inquisition against euery man for the Romish religion, that no man may get out: there is kept such a set watch, that except the children ca-

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rie frō home a fagot to burne their parents withal being condemned of hereſie: except they helpe the hangman, and become hangmen almoſt themſelues to their fathers, they are preſently iudged of all men to be hereticques, and worthie of the ſame puniſhment. Whereupon you know that the Spaniards are neceſſarily ſuperſtitious, and that they do multiplie the outward actions of their religion: yea euen when they are dead, yet they reteine ſome ſpirite of ꝑ Romiſh faith. Therefore the Spaniſh nation borne and brought vp in this infinite ſeruitude of their mindes, being of themſelues alſo whot and cholerike, how can it be otherwiſe, but that they muſt be moſt feruent in their religion, or forſooth moſt holy if you will haue it ſo? Yea the deuil him ſelfe, if he could be one of ꝑ Spaniſh inquiſition, how coulde he otherwiſe then of force tranſforme him ſelfe into an angel of light, or get him ſome habite & attire of the Romiſh holines? Frō this fountaine proceeded Ignatius de Layola, who was a ſouldiour & ouercome in the caſtle of Pompeiopolis. He in ſuperſtition paſſing al other, became father of the Ieſuites, by whō he might ouercome againe, not only the Frenchmen, but all the worlde.

You

You may see in ỳ Italians, that many of those outwarde exercises of religion, haue their beginning though a natural inclination which they haue to hypocrisie & superstition. For they (as appeareth welneere by al their owne monuments,) are and alwayes haue byn most prone to admit many gods, and al idolatrie: whereupon they haue powred many thinges into Christian religion, out of this their cuppe of fornication: and haue almost altogether infected it with deadly poyson. With this poyson the greatest part of Christendome is yet enticed, deceiued, & made drunken wᵗ delight, antiquitie and beautie thereof. For hauing a care of saluation, it flyeth euery day to a multitude of Romish gods, and to innumerable saints, which are brought into ỳ place of heathenish gods by the Popes of Rome, & are set vp to be called vpon: & these selfe same, although not in deed, yet in name they are multiplied. And beside very many other goddesses, they haue in place of Ceres, (whō the Romaine women did superstitiously worshippe with torches and lightes) set vp the virgin Marie, then when they appoynted the feast of lightes called Candlemasse daye: and the more to encrease idolatrie, they did aboue al

times

times appoint it in Februarie, when the Romanes did keepe the feast of Februa: whereupon the moneth was named, of making processiõn about the citie, to purifie it. For then (as Romane historians testifie) the people was busily occupied in crauing purifyings and sacrifices about the graues and sepulchres: carying torches and tapars to obteyne peace for the soules departed. When the holy Scripture woulde not of it selfe come to approue this idolatrie, they drewe it thyther by the heare of the head. And perhappes when they found some such booke out of the which they might drawe and proue the sayde idolatrie, they made it canonicall, that an article of fayth might be made of it. In defence whereof, as of many other thinges, the doctours, or rather the dreamers of the Romish Church haue toyled wonderfully, but in vaine. At last therefore, when they saw themselues to preuaile but litle in deuising and searching new reasons, then they did flie to the traditiõ of the Church, as to a shooteanker & only hauen of safetie. Whereas notwithstanding the same traditiõ is for the most part supported by the chiefe idole of Rome, which with his magnificẽcie reacheth euen to heauen: yea

Varro, lib. 1. de vita Pop. Rom. Macrobius. lib. 1. Saturn. Ouid. fast. 2. & 4.

euen

euen to the blessed Trinitie, that is to bee worshipped with feare, doeth that idole lift vp himselfe wᵗʰ his triple crowne, & the three bowings downe before any come vnto him. And I thinke, there was no greater cause which moued the Germanes & Boemians, that are naturally inclined to all pietie, so soone to depart from the Romish church, as this, that they, though an inwarde grauitie & honest cõuersation, haue abhorred and stil abhorre the multitude of ceremonies, & duckings, and superstitious lightnesse proper to the Italians.

Yet they defiled them selues many yeres wᵗʰ this idolatrie, moued thereto wᵗʰ ẏ authoritie of the Romish idole, and with the trueth forsooth, which neuer fayleth, and which ẏ idole euer possesseth, as hee doth affirme. But if some be caryed though the famous names of Ierom, Ambrose, Austen, Barnard and others (whom they make saintes) and so returne to the former abomination: these are men either vnlearned, or without experience, who in a confused rumor of holines and learning, are themselues confounded and without all discretion. Nowe because these fathers, of whome I spake, haue made ẏ Pope of Rome an earthly god, attributing

tributing to him the soueraigne power ouer men, and tying the perpetuall trueth of doctrine to his breast: this Romish god on the other side would haue a name of holinesse attributed and tyed to them. Whereupon to haue their doctrine great and fit for the seruice and maintenance of his owne dignitie, (or vanitie rather) the Pope laboureth that their writings may be accompted no mans voyce, but a heauenly & diuine voice: that he through the benefite of their authorities may coine to vs any articles of faith whatsoeuer.

As for the seruile and sottish sorte of men (who onely remaine of our deuision) all men see that they doe vpon the former cause easily catch at, and most stubburnely holde this foolish and seruile religion, so well agreeing with their blockish nature. But you know this best, which did not many dayes since (if you remember) impart vnto me your sorow, take by meanes of the rusticall & foolish behauiour of those which liue in this colledge. At which time I heard at your hand, not without some pitie, this report: that when you returned out of Italie into Germanie, you were throughly vexed with most bitter sorowe, and often wished speedy death, lest you should be constrained

to

to doe somewhat against your vocation, the which was greatly interrupted, and ouerthrowen by these your thoughtes, and this your experience, that in these parts no man entred into the Societie of Iesus, but the dregges of men, being without the vse of reason, much more without any conscience of pure and godly religion. To this base sort notwithstanding (because they were ẏ farre greater number) you, Paul, were necessarily enforced to conforme your selfe in all things, if you minded eyther outwardly to haue peace, or inwardly any contented minde.

Well, the foundations of our religion are knowen: let vs proceede to the body of ẏ Societie. What kinde of thing this body is, we may nowe easely vnderstande by the beginnings and causes thereof. For seeing our societie, (which do for a cloke most impudētly chalenge to thēselues ẏ name of Iesus,) consisteth vpon such a swarme of hypocrites and superstitious men, it may worthily be called a pharisaicall religion, howe soeuer it will, notwithstanding apparell it selfe (as I sayde,) with the most glorious name of Iesus. Which fayre title serueth, that poore miserable men myght not nowe

any

any more haue their enemies and the traytors of their saluation hidden vnder the clothing of sheepe, but vnder the ornament & robe of diuine holinesse: that euen the elect (if it were possible,) might be drawen into error, while they suspect no falshood vnder such a name and title of trueth.

Six sortes in the Societie of Iesuites.

All the body of the Societie, beside their generall, the head and the chiefe seime of the order, conteineth sixe sorts of men. Whereof the first are ỳ Professors of foure vowes, the second the Professors of three vowes, ỳ third are Coadiutors spirituall, the fourth Coadiutors temporal, the fifth Scholers, ỳ sixt Nouices.

The Professours of foure vowes are so called, for that beside the three common vowes of pouertie, chastitie, and obedience, they vowe peculiarly, first to the Pope of Rome obedience in sowing and spreading throughout all the world the errors and superstitions of the Romish Church, and ỳ of free cost, when the Pope shal commaunde: and secondly to their father generall, they vowe the renouncing of honour, that they may not (if it please you) become Cardinals out of the Societie. Neuertheless by this very name, they are made Cardinalles in

the

the Societie, by whom the generall is elected, which is a Pope amõg them. On these pillers, the whole Societie is setled, that they may haue the estimation of learning and godlinesse. Thus the vaine and foolish Societie while they thinke themselues to flye, or cloake ambition, they openly runne into the foule offence therof. No otherwise then those vaine Philosophers did, of whom Tullie maketh mencio, which putting their names to their bookes writtẽ of ỹ contempt of glory, did therin seeke & shew vaine glory. Lib. 1. Tusc. quæst.

The professors of three vowes are bishops in the Societie. For though this degree in other religions be not separated from the simple priesthoode, but they that are priests, are also Professors: yet in our religion they are separated, that the degree may appeare higher and greater, if many yeeres next after the priesthoode there be a way to ascend vp to the Profession, as to a Bishoprieke. In which degrees they do declare more then ynough, that they haue chãged a most filthie kinde of ambition, into a most beautifull and faire image of vaine glory, that all men maye bee enticed and holden captiue with the glistring beautie thereof. But if entring into cõsideration of this outward

forme and figure, they would also behold the inwarde matter thereof, out of doubt they should there see that second beast couered, which maketh ẏ first beast to be euery where worshipped.

By the first beast I vnderstand the Pope of Rome, who for the secular power which he vsurpeth, is the very Antichrist: whome our Iesuites cause to be worshipped nowe through the whole worlde, and binde themselues by their fourth and peculiar bowe still to procure his worshippe. That which our sauiour Christ, and his beloued disciple Iohn and Daniel spake concerning ẏ short time of Antichrist, is to be taken of the last persecution, which shall be then, when the first beast shal in part recouer by this second beast, Germany, Boeme, and other empires lately taken from her: and shall behold some other kingdomes added by the trauayle of the same second beast. For then shee, being increased in riches, shal magnifie her heart, and rise vp against the Prince of princes, but shalbe broken downe without the power of any hande.

Coadiutors spiritual (vnder which name are comprehended all Priestes, professours of Diuinitie and Philosophie, also teachers

thers of the inferiour artes, not being alreadie professed) hauing first vowed the vowes of pouertie, chastitie, & obedience, they helpe the second beast, which is the Iesuites, to peruert and carie away soules to ỳ bondage of the first beast. Wherein as euery man is most apt and diligent, so is he the sooner admitted to the profession of the Iesuites, & is made a limme of that monster.

Coadiutors temporall take care ouer the bodie of the second beast, preparing foode & rayment for her, and labour in the dispatch of all domesticall busines.

Schollers and Nouices are brought vp at home for this ende, that this monster may not at any time decay for want of supplie: but that when old members putrifie and fall away, yet she may continue still, & be made whole againe with fresh & new members.

Moreouer to hide, to preserue, & increase alwaies superstition and idolatrie, this beast doeth binde vp the vnderstanding of her whelpes (if they haue any vnderstanding) & their sense also. This is while she admonisheth them and commandeth earnestly that they accomplish in blinde obedience, whatsoeuer ỳ superiour commandeth: and whatsoeuer he doth, ỳ they passe through it with

In the Epistle of Ign. Layolas their father read at their table euery moneth.

blinde iudgement, not considering whether the thing commãded be good, or profitable, or neither of both: because euery such doubt taketh away the merit and valoze of ẏ obedience. Wherein the Societie imitate the Canonistes, the most pernitious flatterers that euer the Popes had, & ẏ deceiuers of ẏ whole woꝛlde. Foꝛ these once persuaded al the Chꝛistiã woꝛld, that the Pope hath such excellencie and authoꝛitie, that although he would destroy all the woꝛlde, yet no man might oꝛ ought to aske him a reason of that deuilish fact.

Distinct. 40. cap. Si Papa.

So moꝛeouer, & woꝛse too doth our Societie bꝛing vp their schollers, teaching thẽ thus: whatsoeuer the superiour commaundeth oꝛ doeth him selfe, we must not in any case iudge them (much lesse repꝛoue them) but (to vse the woꝛds of ourfather Layolas) we must pꝛesuppose that they be good and holy. This foꝛsoothe is that all their folly, idolatrie and superstitiõ, may at length obtaine the name of holines, & be woꝛshipped in place of ẏ Societies reliques. And now, I thinke, I haue sufficiently ledde you vp and downe to knowe and to handle our Iesuitical religion, neither do I doubt, but that you vnderstand how grieuously we are

In eadem epist.

deceiued

deceiued in chusing this kinde of life: and how easily we shalbe forgiuen, if we depart away from the profession therof. Hereunto I answered: These things, Paul, are horrible: and I my selfe haue, in my opinion, seene such monsters in Italie oftentimes: but I blinded my vnderstanding (as our constitutions commande) and imagined that they were things wrought by the deuil, who goeth vp and downe seeking to robbe me of my vocation, and by ꝑ losse thereof to thrust me into euerlasting and miserable destruction. Therefore I see you go about rather by abominable monsters, then hauing any strong argumeuts, to take away both our first & chiefe vocatiõ, and also to ouerthrow the Church of Rome. Which thing if I grant but to you alone, thẽ I cannot otherwise doe, then grant it to all sects, that despise all religion: seeing there is nothing that euery one of them doeth not thinke him selfe able to proue out of ꝑ Scriptures, being vnderstood as it pleaseth him. Neuertheless, because the things which you haue remembred touching these mõsters, are all verie probable, and the rest most euident, mightily persuading the very sense, in them I will not striue with you, a man in

my iudgement, very well learned and of great witte among all the Iesuites. For I will do my endeuour to stirre vp and to awake that my vnderstanding, which you say is so darkened with Iesuiticall charmes: and I wil vnfolde the intricate notes and hidden conceites of the Societie of Iesus, to the end you may yet more at large lay open the shape, forme and marke, to knowe a right Iesuite by, at whome the Christian worlde doeth so much wonder, and whome they do so greatly exalt. Therefore that I may after your example prosperly returne to the foundations, heare howe diuers they haue seemed to mee at diuers times. Beleeue me, the beginnings of ỳ Societie seemed vnto me altogether heauenly a fewe daies at the first: and I supposed my selfe not to be any more on the earth, but caried vp into heauen: which opinion is vsually in all, or in most of our nouices. For there is so great force of our daily meditatiõs about diuine matters, that a man seemeth to bee borne againe, not of naturall parentes, but inespiated of the Societie of Iesus.* The whole nature almost of a man, being as it were † deified, doeth testifie the former point. For from the time ỳ a mã giueth him selfe

* Non aliter ac Christus a Spiritu sanc. incarnatus videatur.

† Here are some such words as the familie of Ioue vse, which is a note of the same Spirit.

selfe to such meditatiõs, he doth depart far away from all seruice and cherishing of the body: he abandoneth the societie of the flesh to whippings, and other voluntarie punishments of the body. He pressèth and beateth downe pleasure as a blot of shame: and (as our 18. rule doeth commande) he acknowledgeth the image of Christ in euery one of his spirituall brethren. As for riches, honor, and al things which the world esteeme most excellent, they contemne them, and make none accompt of them. And this was in deede my sure and constant perswasion as touching the Societie of Iesus all the first yeere.

The next yeere I fell by hap vpon our Japonicall letters, in which I read (and not without wonder) that euen among the Japonians, which are Antipodes to vs, there are found some religious men (whom they call Iamambuxæ, that is, knightes of the vallies) which to get a fame of holinesse, doe grieuously punish themselues: they watch much, they fast long, and making to themselues meditations of their owne deuise, in them they spend much time. Also I reade that they doe so profite herein, that oftentimes, as if they were inspired with some

In cõment. de rebus Indicis & Iaponicis anno 1574. Colocdito.

Fol. 241. & 414.

diuine spirit, they are thought to roule out Oracles, and are taken of all men for perfect and holy ones: especially when they sticke not at it, willingly to kill themselues for their idole. When I knewe these and many other like things, by letters written by men of our owne order, and now published in print, surely I stoode astonished and was shaken as if I had fallen from heauen into the earth againe. For suddenly it came to my minde, that nothing could be more like our religion then those dealings.

Therefore I thought it good greatly to feare, least our spirituall maner of life came not of God, but of man, and according to Philosophicall elements: seeing idolaters and heathenish men, wanting the light of the Gospel, haue in effect atteined vnto the same. And in deede because they are such heathenish men, as in nature, manners and wit, are said to be most like the wisest men of Europe (the Italians I meane, and the Spaniards) euery man may now perceiue, that by men of all other most like in nature and wit, there may be inuented and established also most like religions. And in deede not onely our Iesuiticall religion, but also almost all the Romish Church may bee

Fol. 445.

seene

seene founded & established among the same Japonians. For in the letters before mẽtioned, it is reported, that ỳ religious Prouost hath ỳ first & chief place ouer al in that countrey: who is worshipped almost as a god, & the people hold him so holy & holy againe, that he must not set his foote vpon ỳ ground. He hath a large Empire, and maketh warre oftentimes with the prophane kings. The Tundi, (which are as Bishoppes) although the Princes of the countrey haue the nomination of them (as they cal it) yet ỳ Prouost must confirme and create them. Afterward they carie chief honour both amõg the highest and among the lowest of all sortes: they giue benefices: they commaunde the fastes: they graunt the eating of flesh vpon their holy dayes, at what time they openly make pilgrimage to the Synagogues of their idoles. Moreouer, whẽ the sectes of Bontii (which are the Monkes of the Japonians) first spring vp, they haue no authoritie or estimation, except the Prouost allowe them by his bull and testimonie. Fol.291. Fol.422. Fol.421.

Also these Bontii dwell in most stately Abbies, as our Monkes do, and liue vnmarried. In the middest of their temple, they set vp an altar, & vpon it they place the wod-

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den image of Amida in a wodden rose. They haue very great libraries: common halles to eate together in: belles also to call them vp at their sette houres of prayer. At night the President propoundeth to euery one of his companie some argument for them to meditate vpon. At midnight they saye as it were mattines, one side enterchangeably answering another, which they doe out of the last booke of Xaca. As soone as it is daye euery one spendeth an houre in meditation. They build great cloisters, and in thē they haue their chappell of Fotoquii, which is the name of certaine saints among the Japonians: their beard and head is shauen, and they keepe many holy dayes in the yeere.

Notwithstanding the same Bontii, are in life & maners most filthie: they are of all men most couetous, & knowe all the wayes to get money. They sell many written scroules, by ỹ power whereof ỹ vulgar people take themselues free from deuils. They borowe money to paye it wᵗ double gaine in an other life: & for assurance they giue their bils alligned, which, whē he dieth, ỹ creditor must cary downe wᵗ him to the graue. They are for the most part borne of noble race, because

because the noble men among the Japonias haue many children: & of them those sonnes they place among the Bonzii, to whom they haue no hope to leaue sufficient patrimony. You would say these were Christiã monks, or canonicall Regulars, and Prelates of the Church of Rome, if but a litle light of the Gospel had shined vpõ them before our men arriued among thẽ: or if any Christian man had entred in among them, of whome they might haue heard & learned the imitation of these things. Moreouer among these Japonians is founde prayer and seruice for the dead: but with much more superstition then among vs. For in August they are reported to spend two whole daies in prayer & rytes, for the soules of them that are departed. When nyght commeth, they light manie lampes at the doores of their temples, with diuers pictures and ornaments. Afterward they go in procession through the citie al the night, partly for religion, partly to see & be seene. Whẽ it draweth toward night, great nombers of people goe out of the citie to meete (as they imagine) the spirites of their friends departed. When they come to a certaine place where they thinke to meete thẽ, first they speake vnto thẽ in curteous words,

saying,

saying, Happie and prosperous may your comming be: we haue now a long time wãted your presence: sitte ye downe a litle, and refresh your selues after your wearisome trauaile. Then they set before those spirites Orizam, (a fruite of some trees among thẽ) & other deinties to eate. And whẽ they haue made them tary an hower, as looking for an ende of the banquet, they desire them home, saying they will go home afore to prouide a feast. When those two dayes are spent, then the people light torches, and issue out of the citie, carying lights before those spirits ẏ are departing, least they shoulde stumble in the darke, or run themselues against any thing. Then returning into the citie, they vntile & vncouer their houses, least any of the spirits should secretly tarry behinde: for they feare some great mischiefe at their hands. When our countrymen demanded, why they made them a feast: they answered, ẏ the spirits, taking their iourney to Paradise, being miles thirtie thousand millions vpon millions off, (which iourney they finish in three yeeres) did turne in to refresh themselues.

In all these things the Bonzij do reigne, which are ẏ sacrificing Priests of Japho: & there is none hauing any wealth, be it neuer

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so smal, but he giueth some gift to the Bonzii, to redeeme throughly and purifie the soules of their frends deceased. Here I passe ouer their halywater, their perfuming vessels, with coales to make perfumes: their many and great pardons which the Bonzii offer to the people continuing in their assemblies, and enriching their cloisters. I also let passe their beades which many Japonians runne ouer with a swift hand, both priuately at home, and openly through the whole citie, craning honour, prosperitie, health, & euerlasting ioy at ỹ hands of their Idoles Amida and Xaca. Which thinges are so true, that they haue bene both seene, and are written by men of our order. And I haue in the report almost vsed the verie wordes of our father Peter Maffeus, who translated those letters out of the Italian tongue, into Latine. And as touching the Societie of Iesus, and of all the Romish Church, this was my other opinion: or rather (as my confessor saide) it was my tentation, which in many dayes I did hardly shut out of my minde. Yet when this force of reasons did breake in vpon my minde, day and night, I did neuertheless constantly beate it backe with prayers cast out as darts,

Iaculatorie preces.

dartes, with fastings and other afflictions. This tentation was hardly and scarsely ouercome, when lo, an other assayled me suddainely, which almost tooke away my life from me. For it fell out not long after, that at a dinner there was read to vs, for spirituall foode, the eighteenth Chapter of the first booke of the kings: where it is declared
1. Reg. 18. howe the priests of Baal did cut themselues with knives and launcers till the blood gushed out, which they did to pacifie their god withall. Which when I had heard, (for I was not yet any Diuine, neither had I read the bible through) surely I was all full of feare, and lost al my sense and appetite to any meate: while I remembred our whips, with the which, as with lancers, we cruelly lay vpon our owne backes, causing no smal store of blood to followe. And I will not say, that as the Iaponian Iesuits do, (which they call Iamambuxæ,) so doe we also wittingly and willingly kill our selues: yet this is cleare that we take away our health. So it was that I endured a thousande such spirituall stings and scruples of conscience in the Societie of Iesus, but I feare me they are too light, & that I can not well recken them vp to you, a graue man, as

helpes

helpes to your vnderstanding. Therefore leauing all other matters, I will set out only two holy and Catholique, that is, Italian monsters & idoles, whose defence our Societie doth peculiarly take vpō them. I haue indured nowe ten yeeres much trauaile to make thē as holy to me, as they are already taken to be Catholike. By ỳ note of these 2. idoles you shall perceiue, that your iudgement touching the Societie of Iesus and the Romish Church, is confirmed and made strong for euer. The one of these idoles I sawe at Rome in Saint Peters Churche: which idole they cal ỳ Vicar of Christ. But I therefore thought it to be Christ, or somewhat greater then Christ, because al people that flowe thither for religions sake, alloone as they see him lifted vp, and placed in a high throne by the handes of scarletmen, as if it were by Seraphim angels, least he shoulde hurt his foote against a stone, presently ỳ multitude fall down vpon their knees, knocke their breast, & doe many other duties, which appertaine to none but vnto God alone.

Then my soule cried out, saying, O Lord Iesus, how long, I pray thee, wilt thou abide it, ỳ asmuch as thou, being true God, diddest abase thy selfe vpon ỳ earth, so much

thy

thy Vicar being but a man, should aduance himselfe aboue all ỹ heauens? That whereas thou haddest no kingdome here, yea thou saidest, that thy kingdome is not of this worlde, neither diddest thou vse any kingly Maiestie, yet neuertheless thy Vicar should possesse the authoritie of all kingdomes, and surpasse all kings, and thee the King of kings in his pompous maiestie ouer causes apperteyning to heauen and earth? Howe long canst thou beare it, that albeit thy disciple Peter, (which is saide to be the first Pope) did presently lifte vp Cornelius the Centurion falling downe at his feete, saying, Rise, for I my selfe am a man, and woulde in no wise suffer him to kisse them: yet his successor, forgetting himselfe to be a man, should sitte downe as a God for men to kisse his slipper? But I eftsoones called backe my selfe, and came to some quiet of minde, talking thus with my selfe: Surely such pompe and maiestie is necessary for the Pope of Rome, to entice and drawe the proude Emperours, Kings, and Princes of this worlde into his subiection, and to dasell & bewitch the eyes of the common sort, that vanitie may performe the thing which humilitie cannot attaine vnto.

And

And seeing he findeth it impossible to mainteyne his dignitie by the excellencie of his owne holinesse and vertue, as Christ and his Apostles mainteined it: yet he may do it by a shining brightnesse, and that none of his owne, but elsewhere borowed. This is a policie least the Pope of Rome shoulde seeme but equall or inferiour to the auncient Romanes. They in times past were lords ouer the whole worlde: so the Pope must stretch out his power to the heauens, to hell, and to purgatorie, which they haue imagined for that purpose. And as Iupiter, the chiefe god of the Romanes, called most good and most great, is imagined with his thunderboltes to throwe some downe to hell: so the Romish Pope hath his terrible thunderbolte of excommunication, wherewith hee maketh all Christian soules astonished, and if they dare but queitch against his power, then hee doeth throwe them downe farther then the lowest hell. To conclude, as those auncient nobles of Rome had their magistracie in most honorable state, carying their pompe in glittering purple robes, some of them being Princes of the citie, other some reygning as kinges ouer other nations: so the Pope of Rome hath not onely his Bi-

shops, as Princes, but his Cardinals also, and scarlet fathers, which are made equall with the most mightie Kinges of the earth: that by them hee may bee chosen Vicar of Christ, in such sort, as if it were by the holy Ghost inspiring them. But may a man imagine that as Peters chaire is tyed to Rome, so the holy Ghost shoulde be tyed to Cardinals? Cardinals that are most vnsauourie and filthie sinckes of all lust and ambition. For the holy Ghost hath sayd, he will of his owne free good will rest onely in them that are men of a quiet and sober spirite, and indued with humilitie. It is farre from him to be tyed & constrayned there to abide, where soeuer the Romish Church will haue him. Neuertheleſſe here I cryed out from my heart agaynst them continually, that they could neuer haue the holy Ghost so tyed vnto them, & their Church, but that 27. times they being playnely voyde of his presence, there sprang vp 27. Schismes, which are to be seene in the table of the Popes. These Schismes giue a perpetuall sentẽce against thẽ, reproouing their authoritie & power, that it came not of the holy Ghost. What? cã the power of God be autor of error & dissensiõ? Here they are enforced to saye, The holy

Ghost

Ghost departed not then from the Romish Church, but by ỳ error & ambition of some mõstrous men it came to passe, ỳ the church had now two, now three heades: yet of all these there was but one true & lawful head. O mõstrous spirit, & mõstruous Church of yours, which thorow your error & ambitiõ, could beare & carry about so often times, so many feined heads, & that so many yeres together, to thrust thereby vpõ men error, ambition, and a desperate condition. But I see now in deede how this monster, which hath had sometime two heades, sometime three, may easily get seuẽ heads through his monstruous lust and wretched ambition. But of this first monster or idole thus much.

I haue seene at Loretto another idole, which ỳ Italians call, La Madonna di Loretto. It is an image paynted (as they saye) by S. Luke the Euangelist: and therfore is praised to be ỳ worker of marueilous matters. I can not with wordes reach vnto it, to declare howe great religion is made of this idole, and what fame goeth of her miracles through all Italie. This is the onely idole, that is in the mouth of al Italians, whensoeuer they are smitten with any sudden danger of death, or be tormented with any other

sickenes. To this Lady all men in such dangerous state make vowes, promise giftes, & vndertake pilgrimages to her temple. If it fal out, that any be deliuered from such present dãger or sickenes, by & by they cry out, A miracle, & determine to pay their vowes, & take their vyage to Loretto. So from day to day there are brought to Loretto infinite giftes, & painted tables, setting out all the order of the miracles, & in her temple they are hanged vp for memorials. Surely at ỳ first sight the infinite nomber of such tables did greatly affect me, & I thought ỳ some diuine thing did reigne in that place. But cõming somewhat neerer, I tooke ỳ view of them, & espied easily, that they were but ỳ mad fooleries of a people soone brought into a maze, & seeking sensible gods onely by sense, which is almost ỳ onely thing they haue to make iudgemẽt by. For here I saw one lying vpon the racke, which by making vowes to the Lady of Loretto, did stoutely abide all those torments. another falling off from a fierce horse, notwithstãding escaped death. In another place were some painted, that being sicke, recouered health by like inuocation. There also were some other, that as they sayled, by vowe to her, escaped the

stormе

storme and tempest of the sea. But Cicero that long agoe was a diligent searcher out of Romane superstitions, did hisse out all these childish follies: writing thus [in his booke] de natura Deorum, of Diagoras a Philosopher, that scorned the gods of the Romanes. Whē Diagoras came into Samothracia, & one of his friends asked him, saying, Thou which thinkest ẏ ẏ gods haue no care of mēs affaires, dost thou not see by these many painted tables, how many haue by their vowes escaped ẏ rage of the tẽpest, & come safely into ẏ haue? In deede it is so, said Diagoras. For they are no where painted ẏ made shipwracke & perished in ẏ sea. Cic de natu. deorū. lib. 3.

A sharpe answere, and worthie a Philosopher. For therein hee signifieth that men were not saued by the help of Iupiter, or of Iuno, or of Neptune, to whome they made their vowes: seeing many others, and in deede much better then they which escaped, made like vowes, and yet were drowned, their vowes notwithstanding. But when many men in danger flie vnto some one of their gods, oftentimes it commeth to passe that the naturall causes of the disease being very much stirred vp and threatning death, yet in the middest and height of their course

they are hindered, or come to a declination, wherupon cõmeth sodainly hope of health: then they will without any consideration ascribe that effect to some of their feined gods. This hath falne out among our Italians in worshipping their idole of Loretto, and offering vp to her their painted tables. For while al Italie make vowes to that Idole, it must needes come to passe, that in so infinite a multitude of men, some at ẏ least must obteine their desire, either by the singular helpe of God, or by the strength of nature, yea sometime euen in nature some marueilous effects may appeare. Nowe these things are grossely & foolishly ascribed to the Ladie of Loretto. For they can not deny, but that ẏ idole Ceres whom the Ennenses in Sicilie worshipped long ago, did after the same sort, & for the same causes shew her mightie force, & (as they thought) the power of some great god by many wõderfull signes, as Tullie witnesseth. For this idole Ceres brought present remedy to many that were in great extremities.

In 6. orat. in Verrem.

But (as I said) none almost but the cõmõ sort, & others like them, are caried wᵗ these things in poperie. For their learned Philosophers, ẏ Physitiõs, yea, & ẏ diuines also, such

such of them as are not infected with their Church dignities, they do not only in their heartes despise these myracles of Loretto, but scorne euen the Romish fayth also, as a feined and false thing. This I vnderstoode whē I was at Naples, where a man might vse some libertie, without danger of ỹ Popish inquisition. Yea, those Atheists openly scorned my name Christian, because in the Italian tongue, they vsually vnderstand by the name of a Christian man, one that is a sot & a foole. Which opinion groweth vpon this, I verely beleeue, that there is no man in their iudgement apt and pliable to the manifold and monsterous superstitions of the Pope, but he that is very blockish and verie foolish by nature. Chimæræ.

These are partly the things which came into my minde, and which I thought good to vtter, being prouoked, and receiuing, I knowe not how, some light by your speach as touching ỹ Societie of Iesus, and those idoles to which ỹ same Societie doeth giue chiefe honour and worship. Then Paul looking earnestly vpon me, said, I wil no more seeke out causes of the blindnes which is in Iesuites: I will admit no excuses. If so great light of ỹ trueth can be corrupted in

you, (which I thinke had fallen out, if God had not brought me hyther) yea, if it can be extinguished in you, by being brought vp among the Iesuites, what, may I thinke, will become of other obscure and darke mindes? Which when hee had sayde, there was a signe giuen that the time allowed to our recreation, was at an ende: so eache of vs holding his peace, withdrew him selfe into his chamber.

FINIS.

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